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THE SEED OF ISRAELS Redemption,

Fully propheſied of, (And the Scriptures opened,)

Which now is about to be fulfilled by its Saviour and Redeemer, whom God hath now raiſed up for an Enſigne to the Nations, and the ſalvation of his people, who is here evidently demonſtrated, and fully born witneſs of, as he is the Remover of bondage, the worker of perfect freedom, and the end of things aboliſhed to both Jews and Gentiles who through faith receive him.

And here all they who are weary with being captives under the bondage of corruption, and would know the way to the Kingdom of God, may receive a word of Conſolation.

From a Witneſſe of Gods Salvation, who waits for the Conſolation of his Seed, and thirſts for *Sions* welfare, *George Whitehead.*

Amos 3.8 *The Lion hath roared, who will not fear? The Lord God hath ſpoken, who can but propheſie?*

Dan, 10: 21 *I will ſhew thee that which is noted in the Scripture of truth, and there is none that holdeth with me in theſe things but Michael your Prince.*

LONDON,
Printed for *Thomas Simmons* at the *Bull* and *Mouth* near *Alderſgate*, 1659.

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AS this following Testimony was given forth in the faith of the Righteous seed, even as the things therein were revealed by the spirit of promise, so they are not given forth to feed vain minds, nor to satisfie the seed of the wicked, who continue in their sin, unbelief and hardnesse of heart against God and his Eternal Truth; for many of them do get the saints words and apply promises to themselves in that nature which is in enmity against the seed of God, and so with an empty profession covers and paints themselves over; so are covered, but not with the spirit of God, taking counsel, but not of God; and there are many in that nature gotten into a false ease, who pretend a dependency upon the mercies and promises of God, but when they come to be tried, they are found in the unbelief, hating the Light of the Lord, which bringeth them that believe in it to see the promises of God fulfilled; so then they who believe not according to Gods promises in his gift, but continue in the unbelief, against the gift of God in them, they come short of the promise of God, and of his righteousnesse, because of their

unbelief, and the deceit of their own hearts; ſo that wo and miſery is upon all ſuch, and wo is unto all ſelfe-conceited empty Profeſſors, who hate to be reformed, and perſiſt in their pride and rebellion againſt God, yet this I teſtifie, that God is not ſlack concerning his promiſes, (as diſpiſers, unbelievers, mockers and ſcorners count ſlacknes) but is near to fulfil them to the ſeed where ever it is ſcattered, which is willing to wait in the patience to ſee his coming, and the eſtabliſhing of his everlaſting Covenant, according to his promiſes, & to that Seed I proſtitute theſe things, which neither the ſwine nor the devourer hath any right unto; And to the gift of God in people which witneſſeth for him againſt all unrighteouſneſſe do I appeal, to which I am manifeſt in the ſight of God, whatever ſuch as reſiſt the truth may think or ſpeak of me, my diligent labour in giving forth theſe things is known to the Lord God, as one who there in have ſincerely obeyed him. And let ſuch as read this following Teſtimony, minde their own ſtate, and ſee if they believe according to theſe things, as theſe who come to feel of the ſame things fulfilled and revealed by the gift of God in themſelves; For I have not written theſe

things

things for people to feed their airy minds with reports of them, and ſo to live upon reports of things they feel not, but to be read ſingly, believed ſeriouſly, fulfilled effectually, and witneſſed eternally, as they may be known and made manifeſt by the power of the Lord God, which they receive who receive the Son of God, and believe in his everlaſting Name, which is his Word, which lighteth every man that cometh into the world.

The particular Contents or ſubjects treated upon in this following Treatiſe, are as followeth, &c.

FIrſt the Seed of Iſraels Redemption and its Redeemer fully propheſied and declared of.

Afterward here are certain reaſons according to the Scriptures of truth, produced from a ſure ground, Whereby is proved that the Meſſias or Saviour of Iſrael *did come in the fleſh, and things are come to paſſe touching him and his outward ſufferings, according as the true Prophets have foretold; Whereby is proved,*

Firſt, The Conception and birth

of Jesus, according to his outward Nativity, who is called Christ, or the Messias.

2 Concerning the life of Jesus.

3 Touching his Ministery.

4 Touching his works.

5 Touching his sufferings & death.

6 Touching his Resurrection and Ascention.

With several things of concernment both to the professors of the world and others, touching Christ and his way.

And these things are born witness of according to the evidences of faithful witnesses; that both Jewes *and others who are in the state of unbelief, and have been gazing abroad, and are yet looking to see the Messias come in person, (or who do not believe that he is already come) may take warning to turn their mindes within, and wait for the life and power of Christ Jesus to be revealed in them, that thereby their souls may live and be satisfied, least they die in their sins, and their souls remain in misery with the hard-hearted and unbelievers.* Also

Alſo here is the difference between the firſt and ſecond Covenants, and between the firſt & ſecond Prieſthoods, and the end of the things aboliſhed, and how far they reached, truly deſcribed,

Wherein is diſcovered,

1 *Somthing touching the giving forth of the outward Law, and the eſtabliſhing of the firſt Covenant, and of the ſtate of the people at that time.*

2 *Of Moſes his making interceſſion for the people when they had tranſgreſſed.*

3 *Of the outward Circumciſion.*

4 *Of the outward Paſsover.*

5 *Of the outward Sabboths.*

6 *Of the brazen ſerpent that Moſes made.*

7 *Of oathes and ſwearing.*

8 *Of the outward anointing of the Prieſts*

9 *Of the Tithes the Prieſts received.*

10 *Of the outward Tabernacle under the Law, and the inſtruments thereof; and the Lords forſaking thereof.*

11 *Of the outward ſacrifices and burnt offerings.*

12 *Of the Ephod and conſecrated gar-*

ments which Aaron and the Priests had.

13 *Of the outward washing of the priests*

14 *Of meats and drinks and days in the first priesthood.*

15 *Of the tribe that the first priesthood were of, and their appointment.*

16 *Of the reading of the Law, and of the pulpit of wood.*

17 *Of Jewels of silver and gold, and costly ornaments.*

18 *Of* Solomons *Temple.*

19 *Of the singing and praising upon outward Instruments which was used in the outward Temple.*

20 *Of the overthrow and destruction of* Solomons *Temple, and the building it again, and its destruction the* 2d *time.*

And the end of the things particularly in like manner described.

A true account of these things are given that both Jews & professors who are seeking rest for their souls, and to meet with God in visible things, and carnal ordinances, which were upheld either under the Law, or since the Law, may see beyond and come out of these things, and out of their wil worships, and feed no longer upon the husk, but come to the bread of life which cometh down from God.

By a lover of the seed of God, and a friend to them that follow on to know him, G.W.

The ſeed of Iſraels Redemption, and the Redeemer thereof fully prophecyed and declared of, &c.

NOw are the times of Reſtauration come and coming as thouſands do witneſs, and will witneſs for the remnant of *Jacobs* ſake, the ſeed, concerning which the determination of the everlaſting God is gone forth, which he will fully accompliſh and fulfil for the gathering of the remnant of the ſeed unto himſelf, for which his his holy Arm is made bare, and ſtretching it ſelf forth over all the Nations of the earth where the Remnant of his ſeed hath been ſcattered, whether among *Jewes* or *Gentiles*, bond or free, kindreds or Peoples; the Lord God of power and glory hath a controverſie to plead with all Nations where his remnant hath been carryed away captive; yea, and his promiſes will he fulfill which hath been declared by the mouth of his holy Prophets ſince the the world began, for his captivated ſeed which lyeth deſolate, and which is troden under foot by the heathen, the uncircumciſed and the unclean, even as a vine thats troden under foot by the wilde beaſts of the foreſts that it could not ſpring up, nor bud forth, nor bring forth fruit for many years; yea, and the remant which the Lord hath to gather unto himſelf, is even like unto a widow, who is caſt out of her habitation, and bereaved of her children;

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and now hath her habitation been troden down and laid waſte, and her children taken from her by the enemies, and ſhe as a widow is in a waſte howling wilderneſs as one that mourneth for the want of her husband, and for the want of her children, and who wanteth a Comforter; even ſo haſt thou, O ſeed of *Jacob*, and oh habitation, of *Iſrael*, long been oppreſſed; and long haſt thou been deſolate, and long haſt thou been deſtitute, thou haſt been incompaſſed with death, with captivity, with want, with bondage by thy oppreſſor within and without, he that hath oppreſſed thee within, is he that hath the power of death, and whoſe dwelling and kingdom is in the darkneſs, and hath cauſed many thouſands to tranſgreſſe the Law, and to erre from the Covenant; and to diſobey the Councel of the moſt high God; and they that are thy oppreſſors without, are they that fear not the Lord God, neither do they ſerve nor worſhip him; but followes the imaginations of their wicked hearts, and ſerves and worſhips ſtrange Gods. And even among many who in words profeſſes the true God, and do often make mention of his name, is *Jacob* very ſmall; in many he is even eaten up and deſtroyed, and among many is his habitation laid deſolate and waſte; And theſe that feel not his habitation nor him raiſed up, they are out of Gods Councel, and out of his Covenant, what ever they in words do profeſſe or ſpeak concerning him, or what ever they act in pretence of obedience to him who is the true and living God, whoſe name is to be profeſſed in truth and in righteouſnes, even in the righteouſnes of himſelf whereinto he will gather his ſeed to ſerve & to obey him, and to bring glory to his powerful name, through his own righteouſneſs & ſincerity, wherein his pure name muſt be held forth, and no otherwiſe, for the wo is to all them that profeſſe God, or hold his

his truth in unrighteousnes, and wo to all them that reject and hate the Councel of the Lord God, and cast his law and fear behind their backs, and yet do present their prayers and vain oblations before him who is Lord of heaven and earth, who will have a pure people or seed to place his name in, and he will raise up a clean habitation, and an holy house to dwell in, wherein no uncircumcised nor unclean person must dwell: and he will raise up his holy mountain, and manifest his everlasting salvation, which his holy seed shall possesse, and into which no unclean thing shall come, and into his mountain shall no venomous beast nor any destroyer enter, but there shall the seed inhabit which must have dominion and power over the earth, and over all the powers of the earth, and the Lord God hath a seed to bring forth and to gather both among *Jews* and *Gentiles*; yea, both among many professors, and among many that have not a profession of the truth in words; yea, the Lord God hath an heritage to possesse among the heathens, whom he will rule with a rod of Iron, and subdue Nations by his holy Arm; and make way for his annointed, his Elect seed, who is the right heir and chosen One, that he may possesse the inheritance: now is the day come, and the Sun risen, whereby the darkness which hath covered the earth, and the people shall be expelled, and driven away, and in this the day of the everlasting God will he fulfill his promises and finish his work which he hath begun in the Northern Islands, who have waited for his law, and many have received the law, and the everlasting Covenant which is the inheritance of the seed which God is bringing forth according to his promises, and all that now incline their hearts towards the Lord God, and wait for his law, believing his promises, his righteousnes shall appear, and his salvation shall be

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brought near unto them, but they who refuse the Counsel of the Lord God, and do still walk on in their Rebellion and wickedness, who will not wait for his law to be written in their hearts, nor yet receive his Covenant, nor believe his promises, they shall be overturned and scattered in Gods fierce wrath and heavy displeasure, and his love to such will be turned into fury; and his mercies into bitterness, for as much as in the time of their visitation they have hated reproof, and hated to be reformed from their evil wayes, and have despised the messenger of Gods Covenant, even his own living witness which he hath sent, and which hath often appeared and knocked at the door of their hearts to warn them, and to instruct them to cease from their iniquities and Rebellion, that they might have returned from their wickedness, and the Lord might have healed their backslidings, who often erred and backslided from the true messenger when he hath appeared to convince them of, and to draw them from their wickedness and evils. Therefore O thou seed of *Jacob*, which hath been scattered, and dispersed abroad, and oppressed, and O thou tabernacle of *David*, and habitation of the righteous, arise, arise, and come forth, for thy day is come, and thy time is come wherein he is come to visit thee who will build thee up, and restore unto thee thy former dignity, and renown thee with beauty and Authority; that thou maist even be the glory of the Nations, and thy King may rule over the whole earth, for he is King of Kings and Lord of Lords; arise, come forth, and shew forth thy self, thou that hast been as a vine troden under foot, and as a desolate widow, who long hast been barren, since the spoilers and the destroyers had power over thee; come forth, and see him that visiteth thee, and know thy Rock, the everlasting

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Councelor, that no longer thou may be desolate nor remain Barren; but awake and come forth, for thy light is come, and a time of love is coming upon thee, shake thy self from the dust, and let thy oppressors come into the dust, and sit in the darkness, for now is he come who will spoil the spoiler, and deliver the oppressed, and will take away and remove the bands of wickedness, that the oppressed may enjoy glorious liberty and Redemption out of all snares and incumbrances whatsoever, that she that hath mourned in dust and ashes, may rejoyce, and have beauty for ashes, and the garment of praise in stead of heavines, and that she that was desolate may be married unto an husband who is the everlasting Comforter, and will be an husband unto the widow, that receiveth him who hath waited for him: and then the Barren shall bring forth children, & rejoyce in her precious fruit, which shall increase abundantly, and multi udes shall come up to the mountain of the Lords house, and walk in the light of the God of *Jacob*, in which light he that waiteth shall see these things brought in the day of the mighty God whose power is gone forth to manifest his saving health in the Nations: whosoever will, let them come freely, and taste of the everlasting light and power of the Almighty, who breaths and thirsts after righteousnes and salvation, whether they be *Jewes* or *Gentiles*, that they may receive and feel his anointed brought forth who sets open the Treasures of life and mercies to all that do receive him, who believe in his light according to his promises.

O ye Jews, ye people who are scattered among the Nations, There is a remnant the Lord hath among you, even as it were the Corne which is left in the time of harvest for gleaners, and as the gleaning

gleaning grapes which is left for the ſtranger to gather; For though you be many in number, and you may profeſſe the Law of *Moſes* and the prophets, yet the iniquity is great you are in, and you worſhip an unknown God, while you are worſhiping in the outward obſervations and traditions held forth by your predeceſſors and forefathers, and you have not ſeen, felt nor known him whom you worſhip. *Jacob* is ſmall, and how ſhall he ariſe among you? And the remnant is little that will receive the witneſſe and Teſtimony of the everlaſting Covenant; Say not you are *Abrahams* children, except ye were in *Abrahams* faith, and the righteouſneſſe which he was in; he heard the voice of God, and through faith obeyed him, and was accepted; yea whoſe worſhip ſtands in outward obſervations, ye have not heard Gods voice, nor do ye obey him while your hearts are estranged from the light and the power of the living God, many of your forefathers tranſgreſſed, and break the Covenant that God made with them, wherein was the outward Tabernacle, Altar, Sacrifices, and outward ordinances, which had a ſhadow of an everlaſting Covenant which God hath in ſtore for the ſeed of *Abraham*, who come into the faith and Righteouſneſſe of *Abraham*; And the *Iſraelites* forſook the true and living God, and followed after the Gods of the heathen, and prophaned his name, and polluted his Sanctuary through their Idolatry and their abominations; So that Gods anger turned againſt them, he turned his countenance from them, he gave them over for a pray to the heathen: ſo that they were diſperſed and ſcattered among ſtrangers, and their ſeed came to be mixt with the heathen, and ſo the curſe came upon them, and their enemies got the preheminence over them; for they hated his

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ſel, and break his Covenant, and perſecuted and ſlew his prophets and meſſengers, and yet the Lord God did not leave himſelfe without a witneſſe among them after that they had tranſgreſſed; For he gave his good ſpirit to inſtruct them, and yet they temped the Lord & wrought grievous provocations againſt the Lord, *Nehemiah* 9. and the Lord God overthrew and cut many off in his wrath, and in their iniquities who tempted him,& would not hearken unto his words which he ſpake unto them by his holy prophets,nor unto his good ſpirit which he gave to inſtruct them;But they made their hearts as an *Adamant*, leaſt they ſhould hear the Law, & the words which the Lord of Hoſts hath ſent in his ſpirit by his former prophets,*Zechariah* 7. 12. Yea and they ſet up covetous Prieſts, who were greedy after gain, as ravening wolves, and they prophane the holy things that were conſecrated under the Law: For the ſervice of the outward Temple which God comands, and even abuſed the outward things that ſtood in the ſhadow, by their curſed inventions,and in ſerving ſtrange Gods; There was a time when Gods preſence, and of his vertues was found in the Temple that *Solomon* builded, and in the outward things that he comanded which ſhadowed forth the heavenly things; But when *Iſrael* fell into Idolatry, and offered incenſe and ſacrifices, and built up high places to worſhip ſtrange Gods in, then the Lord forſook them, and forſook the Temple and outward things which he had commanded, according as he promiſed,Read 2 *Kings* 18.& 2 *Cron.* 7. So when they had gon a whoring after their own inventions,and had forſaken the covenant &the Teſtimonies of the Lord God,he was wearied with their prayers,& did not eſteem of their ſacrifices,nor accept of their burnt-offerings, nor of their vain oblations,but

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cryed away with them, and said the true prophet, *at that day shall a man looke to his maker, and his eyes shall have respect to the holy One of Israel*, and he shall not looke to the Altars the work of his hands, neither shall he respect that which his fingers have made, *Isai* 17. And said the prophet *David* unto the Lord, *Thou desirest not sacrifice, else would I give it; Thou delightest not in burnt offerings, the sacrifices of God are a broken spirit; a broken and contrite heart O God thou wilt not dispise*, Psa. 51 Therefore hear O ye *Jews*, and consider these things ye people scattered among the heathen, for now I come to witnesse forth *the everlasting Covenant of Life and peace unto you, which the first covenant that stood in the outward observations and ordinances, had the shadow of*. And this is the second Covenant, which in these latter daies the Lord God of power is bringing to light among many thousands, and this I say before you, and before the *Gentiles*, that your eyes might wait upon the Lord God, and you may have respect to the holy One of *Israel* who is descended and revealed unto, and in many of the children of men, *and hath given gifts unto men; yea, he hath received gifts, even for the Rebellious, that the Lord God might dwell among them*, Psa. 68. (marke) Here is the end of the outward Temple which God departed from, here the Lords Temple or Tabernacle is among men, and his sacrifices are *a broken spirit, a broken and contrite heart*: and this doth his gift bring many to witnesse, who come to feel their hearts prepared and fitted for the Lord by his own good spirit, or gift which he freely bestowes upon them, and this is he whom God hath *given for a Covenant, who hath ascended and received gifts, even for the rebellious*; this is the *Shilo that was promised*, and this is he *unto whom the gathering of the people must be*, Gen. 49. *And this is the Prophet whom*

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God promiſed unto Moſes, to raiſe up, whom the people was to hear, and whoſoever will not hearken unto him ſhall be cut off. for God will even require it of him that will not hearken unto the words of God ſpoken by him; And ſaith the Lord God, *I will give him for a Covenant unto the people, and for a light unto the Gentiles, (yea for a Leader) to be my ſalvation to the ends of the earth;* (mark) this is the true Leader, who is *the light, the everlaſting covenant, now ſince that your fathers have broken the firſt covenant, that the Lord God made when he had brought Iſrael out of Egypt.* It is expedient for you, that you turne your mindes from the outward Temples or Synagogues, from the outward offerings and outward things that pertained to the firſt covenant, and looke unto the *holy one of Iſrael, who is the ſalvation of God* freely tendred unto you, that by him your hearts may be cleanſed, and you ſaved from your manifold tranſgreſſions and offences, and be eſtabliſhed on an everlaſting foundation, leaſt that through your obſtinacy and wilfulneſſe and rebellion, you be found in your fathers iniquities, and ſo periſh with them that God deſtroyed; for *Iſrael was as the ſand of the Sea in number, yet it was but a remnant that were ſaved,* or preſerved in compariſon of the number that were deſtroyed; and *had it not been that the Lord of Hoſts had left unto Iſrael a ſmal remnant, they had all been, unto the Lord, as Sodome and as Gomorrah* whom God deſtroyed, read, *Iſa.* 1 and *Chapter* the 10th, and even ſo it would be with many Nations, but that God hath reſpect unto his heritage, the ſeed, whom God will ſift from among the Nations, and gather into his everlaſting covenant, that a right vine & plant may grow up among them, which plant he wil cauſe to take root, and to ſpring up and bring forth fruit in abundance; & this is he *that cometh out of the ſtem of* Jeſſe, *and out of the root of* David, *unto whom the Gentiles ſhall ſeek,, and his reſt ſhall be glorious*

who shall be for an ensigne of the peop'e; and the second time will the Lord set his hand, *to recover the remnant of his people unto him both out of the Sea, Islands, and many far countries, and he shall assemble the outcasts of Israel, and gather together the dispersed of* Iudah *from the foure corners of the earth*, Isa. 11. (mark) *this is the seeker and saviour of that which was lost*, unto whom the people must be gathered both of Jews & gentiles, yea, this is the righteous plant, upon whom resteth the spirit of wisdome, of understanding, of might, and of the fear of the Lord, whom man despiseth and the Nations abhoreth, who is a servant of Rulers; Thus saith the Lord concerning him, *Kings shall see and arise, Princes also shall worship, because of the Lord that is faithful, and the holy One of Israel and he shall chuse thee*, thus saith the Lord, *in an acceptable time have I heard thee, and in a day of salvation have I helped thee, and I will preserve thee, and give thee for a covenant to the people, to establish the earth, to cause to inherit the desolate heritages, that thou maist say to the prisoners goe forth, and to them that are in darknesse, shew your selves, they shall feed in the waies, and their pastures shall be in all high places, they shall not hunger nor thirst, neither shall the heat nor Sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them, and I will make all my mountaines a way, and my high waies shall be exalted, behold these shall come from far, and loe these from the* North, *and from the* West, *and these from the land of* Sinim, Read Isa. 49. Even this in the North, and in several of the Islands of the Sea is come to passe already, and believed by many who have been as desolate heritages; but now the Redeemer is come who is bringing many out of bondage, and out of the prison-house of corruption and iniquity, wherein many are yet in bondage, unto whom this shall be reported, and who shall be visited by this Redeemer and Saviour

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whom God is raising up, and hath raised him up in his power and Majesty, amongst many in the North Countries, whom God hath gathered unto him, and who now are led by *the River of water, which cometh from the everlasting fountain of life and mercies*, as many in the Island of *England* do, and shall witnesse, who were once desolate, and as *Gentiles* by nature, that knew not the everlasting covenant of light, but now are come into the light and power of God, in which God is setting up his holy mountain, that his people may find rest and dwell in safty, *and shall praise the Lord in the glory of his light, and beauty of his holinesse*: Therefore ye in whom there is some sincerity, and some thirsting after holinesse, in whom *Jacob* is not wholly eaten up or destroyed, nor his habitation quite desolate, and in whom there is some thing of the truth appearing and kindling; look ye unto the servant of the Lord, the Elect, the chosen one, in whom his soul delighteth, he shall bring forth judgment to the Gentiles, for the spirit of God is upon him, *A bruised reed shall he not break, and the smoking flax shall he not quench, he shall bring forth judgement unto truth; this is he that is given for a Covenant of the people, and for a light of the Gentiles, to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darknesse out of the prison house, his Law the Isles shall wait for*, Isa. 42. *and he shall sprinkle many Nations though he be dispised and rejected of men, he being a man of sorrowes, and acquainted with grief, yet he groweth up as a tender plant, and as a root out of a dry ground* Isa. 53. *and the Isles must listen to him, and the people must hearken unto him from far, for the Lord hath chosen him and made his mouth like a sharp sword, in the shadow of his hand hath he hid his chosen one, and made him a polished shaft in his quiver*; Mark, how God gives his Elect power to execute Judgement who surely will shoot at the wicked, and slay the unrighteous, who

will not listen nor hearken unto him; Therefore y. scattered people dread and fear the holy One, for it is he that must Reigne, though long he hath been dispised, *and his glory and dominion must reach unto the ends of the Earth* over both Jewes and *Gentiles*, for his light is broken forth already among many, and *the scepter of his Kingdom* is held forth, and *his righteousnes must be declared even unto the ends of the earth*, that he may be known to be the foundation of many generations whom God is raising up among thousands, and whom thousands in the Northen Islands of *England* do already witnesse raised up; and take heed how you do resist his government, least that the Lord *God shoot forth his arrowes*, and empty his quiver or vials of wrath against you, and *kill you in his wrath* for he hath a bundance of Arrowes reserved to shoot forth against them that do resist his chosen One, and would not that he should rule over them, nor walk in his light, nor suffer it to lead them; and they who are so far from knowing his government, as they say, that his light doth not enlighten the heathens, or the *Gentiles*, they are far out of his faith and righteousnesse, and there are many such that profess his name in words, but are ignorant of his righteousnesse and judgements, who will not own that *Gods* Annointed is a light to the heathen, or that the heathen are inlightned by him, and such there are many, but if it were so, how should he inherit the *wast and desolate places?* And how should the *Gentiles* seek *or come unto him from far? For the Gentiles shal come unto the Lord from far, yea from the ends of the earth, and they shall say surely our fathers have inherited lyes, vanities and things wherein there is no profit, Jer.16.* Now they that seek after the Lord, they must first have a feeling after him, and that which bringeth any to feel after him, is a measure of his life and

light

light, who enlightens every man, and who worketh in every man to will, and giveth him ſtrength to obey him, even by his free gift which he hath freely beſtowed upon man; So that all who come to ſeek and find him who is *the holy one of Iſrael*; They muſt not follow the vanities nor Traditions which their fore-fathers have inherited, contrary to the wil and commands of the Lord, but every one come to hear & obey him, (marke) they are to hear what the Lord ſpeaketh, and walke in his light, for God himſelf muſt reigne, and his holy one ſhall lead, and they ſhall not be as the falſe prophets in Iſrael, who ſaid *thus the Lord ſaid and the burthen of the word of the Lord, when the Lord had not ſpoken unto them*, for ſaid the true prophet, *thus ſhall ye ſay every one to his neighbour, and every one to his brother, what hath the Lord anſwered? and what hath he ſaid? Jer. 23. Chap.* and now the Lord is manifeſting his everlaſting covenant, for *behold the daies come ſaith the Lord, that I will make a new Covenant with the houſe of* Iſrael, *and with the houſe of* Judah, *not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the Land of* Egypt, *which my covenant they brake although I was a husband unto them ſaith the Lord; But this ſhall be the covenant that I will make with the houſe of* Iſrael *after thoſe daies ſaith the Lord, I will put my law in their inward parts, and write it in their hearts, and I will be their God, and they ſhall be my people, and they ſhal teach no more every man his neighbour and every man his brother, ſaying, know the Lord, for they ſhall all know me from the leaſt of them even unto the greateſt of them ſaith the Lord, for I will forgive their iniquitie, and I will remember their ſin no more.* Read Iſa. 54. and Jere. 31. *And I will cleanſe them from all their iniquities whereby they have ſinned againſt me, and I will pardon all their iniquities, whereby they have tranſgreſſed*

againſt me ſaith the Lord God, Read. chap. 33. and a-gain, *I will take you from among the heathen, and gather you out of all countries, and bring you into your own land, then will I ſprinkle clean water upon you, and ye ſhall be clean from all your filthineſſe and from all your Idols will I cleanſe you, a new heart alſo will I give you, and a new ſpirit will I put within you, and I will take away the ſtony heart out of your fleſh, and give you an heart of fleſh, and I will put my ſpirit within you, and cauſe you to walk in my ſtatutes*, Read Ezek. the 11. Chap. and Chap. 36. and again, ſaith the Lord, *I will alſo leave in the midſt of thee, an afflicted and poor people, and they ſhall truſt in the Name of the Lord, the remnant of* Iſrael *ſhall do no iniquity, nor ſpeak lyes, neither ſhall a deceitful tongue be found in their mouth, for they ſhall feed and lie down, and none ſhall make them afraid*; Zephaniah the 3d *chap.* Now theſe things is the Lord God of *Iſrael* bringing to paſſe, in theſe our daies, ſince he hath this ſecond time ſtretched forth his hand, and made bare his holy arme, to recover his ſeed in the Iſlands of the Sea, and in all countries where it hath been ſcattered, and many do already know and feel him who taketh away all iniquity, and doth even thorowly refine his heritage, who is the teacher of his people himſelf; therefore all they who do not believe that they ſhall be ſo taught of God, But that they muſt have need of men to teach them ſo long as they live in the body, they are in darkneſſe, & deny the promiſe of God, which his ſeed that believes in him is a witneſſe of: And all they that do not believe that any may be waſhed and thorowly cleanſed from all ſin and iniquity whilſt they live; their faith is out of *Gods* light, and they deny his Covenant, and ſo cometh ſhort of adoption, becauſe of their unbeliefe and the deceit of their hearts, for this is the Covenant which God will gather his people into, even *the covenant that he made with*

David

David who walked wisely before the Lord, and with a perfect heart, and became wiser then his Teachers, when he knew the deliverance and salvation of God towards him: and all that believe in the light of the *everlasting Covenant of God*, they come to be made partakers of the sure mercies of *David*, whose Tabernacle the Lord God is building up among men, and restoring the waste places thereof, that his seed may be exalted, and his Covenant may be injoyed among his people, in which Covenant they may witness holiness, and purity, and life in the countenance of the everlasting *Jehovah*; and the Prince of Peace, whom the Kingdom and the government belongs unto, and in this Covenant they shall be so sportless that the Lord will not find fault with them, as he did with them that brake the first Covenant, wch he commanded in *Horeb*, and gave to the *Israelites*, when he had led them out of *Egypt*, which Covenant is put an end to (for righteousness) by that which never shal have end, wherein his people shall be found faultless; therefore linger not in death and darkness, and go not a whoring after your inventions, and take heed of rejecting the message or despising or persecuting the messengers of the everlasting Covenant of God, as your fathers of old have done, least the iniquities of them that hated Gods Covenant and slew the Prophets be upon you: And now is the Lord God of power sending forth messengers to witness forth his everlasting name and Covenant, and to direct peoples towards his holy mountain and habitation, yea the Lord sends forth messengers from the North Countrey to witness forth his Covenant, for his remnants sake; and behold he causeth his trumpet to be sounded forth, and his voyce to be uttered through his sanctified ones, whom he hath chosen to War against *Babylon*, against her that is polluted,

whose abominations have been long over all the earth, therefore blessed is that people, and happy is that land that receiveth the Testimony of the everlasting Covenant of God, and do open the doors that the righteous that holds the truth may come in and be received among them, in the name of the everlasting *Jehovah* who hath sent them, that his Name may be published, and may be great even among the *Gentiles* or heathen, from the rising of the sun unto the going down of the same; as he hath promised, *Malachi* the first Chapter: But wo unto them that reject the messengers whom God sendeth forth of the north Countrey, and who despise their message, and persecutes them, or puts any of them to death, he Lord God will himself arise like a man of war, and will awake and come forth against them to destroy them; as a fierce lion that cometh forth of his Thicket to lay hold on the prey; for they that truely receive the witnesses that God sendeth forth to direct people into his living way, they receive him that sent them, and so receives his truth in the love of it, but they that reject them, they do reject him that sent them, and so do refuse the waters of *Shilo* which run softly; and therefore will the Lord bring upon them his fierce indignation, as an overflowing scourge that shall sweep away the refuge of lyes and lyars; and evil doers into the pit of his indignation; therefore O ye scattered people; have a regard to Gods Covenant and to his Truth that his Elect seed and heritage may be known among you, that there may be a man found among you to make up the breach, which hath been between God and you, and that he may stand in the gap whom God hath chosen to mediate between him and you, and to turn away his wrath from you, which hath come upon you because of your Rebellion; for thus saith the Lord to the men of *Judah* and *Jeru-*

salem

Jalem, break up your fallow ground & ſow not among thorns, circumciſe your ſelves to the Lord, *and take away the foreskins of your hearts ye men of Judah and inhabitants of Ieruſalem, leaſt my fury come forth like fire and burn that none can quench it, becauſe of the evil of your doings,* Jer. 14. chapter, *ſo be not uncircumciſed in heart,* but let thine ear and thy heart be circumciſed and hearken to the words of the holy One who calleth unto the priſoners to come forth; and who is come for to relieve the oppreſſed; he ſaith, *the Lord God hath given me the tongue of the learned, that I ſhould know how to ſpeak a word in ſeaſon to him that is weary;* and again he ſaith, *the ſpirit of the Lord God is upon me: becauſe he hath appointed me to Preach good tydings to the meek, he hath ſent me to binde up the broken hearted, to proclaim liberty to the Captives, and the opening of the priſon to them that are bound, to proclaim the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourn,* Iſai. 61. chap. Mark, whom glad tydings, liberty and comfort is Preached unto, not to the hard-hearted, nor the proud, nor the ſtubborn, nor ſuch as are at eaſe in their inquities, which cauſeth the ſeed of God to ſuffer, and impriſons the juſt; but to the meek, to the priſoner, and to him that mourneth, *hear this thou ſeed of Jacob and receive conſolation O Iſrael for thy Saviour and Redeemer is come to viſit thee, according to the promiſe, a deliverer ſhall come forth of Zion, and he ſhall turn away iniquity from Jacob, for unto him the Lord ſaith, I am with thee to ſave thee,* though I make a full end of all Nations whether I have ſcattered thee, yet will I not make a full end of thee, but I will correct thee in meaſure, and will not leave thee altogether unpuniſhed, Jer. 30, *therefore come forth, come forth, O Iſrael, in the light and glory and ſtrength of thy Redeemer, and let thy Tabernacle be ſet up for Nations to come to;* and let thy tents be ſet up, and increaſed among the heathen, and let them

them bow to thy Standard and Enſign, and inlarge thy dwelling places and thy borders over the deſert & waſte places, where thou mayſt find a way for thy ſeed and rivers of living waters may iſſue forth unto thee, for thy thirſty ones to drink at, that thou maiſt be nouriſhed, and thy children ſatisfied in a fruitful land, that thou maiſt poſſeſſe a goodly heritage, and thy ſeed ſhall be known among the *Gentiles*, and thy off-ſpring among the people, and all that ſee them ſhall acknowledge them that they are the ſeed which the Lord hath bleſſed; for theſe are they who walk in the wayes and keep the judgements, and obey the commands of the Lord God; whom he calleth, and Redeemeth and juſtifieth by his righteouſneſs which he revealeth in them, whom he finds out in a day of ſalvation, and whom he gathers in an accepted time; who do anſwer his call in due ſeaſon, and are willing to keep his Covenant, and ſuch a ſeed and a people will the Lord God find out in many Nations, where his word ſhall be heard, and unto whom his ſtandard ſhall be liſted up. And ye ſcattered *Jewes*, this know, that now as the everlaſting Covenant of light and life is freely given and tendred to all Nations, and none are hindered from having a priviledge or intereſt in it, but they who are hindered and kept from it by their iniquities & unbelief: ſo you cannot juſtly challenge an intereſt in the Covenant becauſe of any outward line or ſucceſſion you are of, ſince many of your fathers did provoke the Lord God to wrath who were cut off for their grievous abominations, whoſe ſeed was mixt with the uncircumciſed, neither can you attain unto this Covenant (wherein God preſents his ſeed faultleſs) by all your will-worſhips, and carnal obſervations pertaining to the firſt Covenant, where neither Prieſts nor people are without fault, ſo are all ſhort of the promiſe in the

ſecond

ſecond Covenant, which now the Lord God is fulfilling even among many who have been ſtrangers, *and many of Iſrael after the fleſh did ſeek after the righteouſneſs of the Law, but attained not to it becauſe they ſought it not by faith, and ſtumbled at the holy one who is a ſtumbling ſtone in Zion and a Rock of offence, Pſa.* 118. *Iſai.* 28. which if you ſtumble at, and ſeek after the righteouſnes of the law by the works of the law, then your expectations will fail you, and you'l be broken to pieces and ſcattered in Gods wrath, and periſh among the uncircumciſed and Rebellious if you continue in hardneſs of heart and Rebellion againſt the Redeemer who comes to turn away iniquity from them that receive him, and though many of *Iſrael* after the fleſh did not, or do not attain to the everlaſting righteouſneſs in Gods Covenant; yet his Covenant ſhall not be diſannulled, neither will he fail thereof, neither ſhall his City lie waſte, nor his habitation deſolate, for as a City may be builded in a Barren wilderneſs or deſart place, and the Elect one may ſpring up as a root out of a dry ground that groweth up as a tender plant, and increaſeth till it bring forth precious fruit, even ſo can the Lord God raiſe up ſeed unto *Iacob* (who is called *Iſrael*) from among the heathen, and outcaſts who have been accounted as the barren places, and as the dry ground that doth not bring forth fruit; And as that wch was planted a noble vine & wholly a right ſeed, did become a degenerate Plant of a ſtrange vine unto the Lord; even ſo can the Lord take plants of a wilde vine, and plant them into the true vine, that they may receive nouriſhment from the true root, and grow into the nature and become branches of the true vine, and ſaid the Prophet *David, thou haſt brought a vine out of Egypt, thou haſt caſt out the heathen and planted it, thou preparedſt room before it, and didſt cauſe it to take deep root, and it filled the land,* *Pſal.* 80.

*Pſ.*80.and now are the laſt dayes come, and now is the accepted time wherein God is cauſing the light of *Iſrael* to break forth as a flame that ſhall burn up the ſtuble,and the Bryars and the thorns(which the wicked are compared unto) and now behold the light appeareth to lead many thouſands into the path of life and the way of peace, that *Iſrael* may now remember his reſting place, and the people that are weary and deeply loaden under the burthen of their iniquities, who does ſeek unto the holy One of *Iſrael* may come to find reſt for their ſouls, and in the light of the holy One, they may come to learn doctrine who have murmured;and they that have Erred in ſpirit may come to underſtanding,*Iſa.*29.and again *it ſhall come to paſſe in the laſt dayes that the mountain of the Lords houſe ſhall be eſtabliſhed in the top of the mountains, and ſhall be exalted above the hills,and all Nations ſhall flow unto it, and many people ſhall go and ſay,come ye and let us go up to the mountain of the Lord, and to the houſe of the God of Jacob,and he will teach us of his wayes,and we will walk in his pathes, O houſe of Jacob come ye and let us walk in the light of the Lord, Iſai.*2. *Mich.* the fourth chapter. Now in theſe laſt days is the Lord God bringing this to paſs: that *his holy mountain may be exalted*, and many may have a true deſire to walk and come to walk in the light of the Lord which now he cauſeth to be Preached and publiſhed, which Light many do oppoſe, and many hates it and rejects it, even many who make a profeſſing of God in words, but in practices deny him, though they do build themſelves up in their own imaginations and ſets up their own knowledge, but in reſiſting the light of the Lord,theſe builders do reject the chief corner ſtone, as it is written of them, *but he that believeth on him ſhall never be confounded* nor aſhamed: for he ſhall be counted among the remnant that God hath choſen

and

and gathered according to his promiſe, as he hath promiſed; Therefore *behold the dayes come ſaith the Lord that they ſhall no more ſay the Lord liveth which brought the children of Iſrael out of the land of Egypt*, but the Lord liveth which brought up and which led the ſeed of the houſe of *Iſrael* out of the North Country, and from all Countries whether I had driven them, and they ſhall dwell in their own land. Read *Ier.16* and chap.23. Now this in a great meaſure hath the Lord fulfilled, and hath gathered and is gathering his ſeed in the North Country, and he hath made his Arm and power ſo far manifeſt in many there, that he hath made them able to War againſt *Babylon* who hath long oppreſſed the ſeed of *Iſrael*; but ſpoilers, and men of War cometh forth of the North that ſhall fight againſt and ſpoil *Babylon*, whoſe weapons are the weapons of indignation, which God hath given them to fight withal, *Iſai.13.* and *Ier.50.* Chapters, and the heathen that do reſiſt the ſpirit and the powerful truth of the Lord, who have laid deſolate the habitation of *Iacob* and devoured him; they ſhall dread before the Lord of hoſtes who goeth before his hoſte, and overturneth the wicked and caſteth out the heathen that his vine may take deep root, and ſpread forth her branches even as far as the Sea, and the Lord God is pouring forth his ſpirit upon all fleſh, that both Sons and Daughters may propheſie, as he hath promiſed, which already is come to paſſe both among Sons and Daughters, *Ioel* 2.cha. therefore O ye diſperſed ones, conſider theſe things and lay them to heart, for the Lord is bringing them ſurely to paſſe, and he is not ſlack concerning his promiſes, he that believes them and waits in the light, to ſee them fulfilled, ſhall partake therein, and his ſoul ſhall live and be ſatisfied, and he ſhall come to praiſe the Lord God in his fruitful hill, and rejoice in his ſalvation

vation, in the land of the living; But they that live in pride and ſtifneckedneſſe, and hardens their hearts againſt the counſel of the Lord, and ſhuts their eyes in their unbelieſe againſt the light of his countenance, and againſt his promiſes: Surely the Lord will cut them down in his vengeance and fury, and they ſhall be caſt out of his ſight, and become an abhorring unto all fleſh, and their worme ſhall never dye, their plague ſhall never ceaſe, and the fire that ſhall ſcorch and burne them ſhall never be quenched, Conſider this ye ſtif necked ones who make mention of the name of God in words, but not in righteouſneſſe, whether you be Jewes or Gentiles, you are as degenerate plants of a ſtrange vine that bringeth not forth fruite unto the Lord God; Conſider the vine tree that groweth up wild in the forreſt, *what is it more then any other tree, or then a branch which is among the trees of the foreſt? ſhall wood be taken thereof to do any work, or will men take a pin off it, to hang any veſſell thereon? Behold it is caſt into the fire for fuel*, Eze. 15. Even ſo wil all they be counted as fuel for the fire who bringeth not forth fruit unto God in righteouſneſſe, how many leaves and bloſſoms ſo ever they bring forth, or what ever they profeſſe in words theyl wither, and their glory will fall; And the fire of the Lords jealouſie and anger will take hold upon them, and devour them; So fear the Lord God of glory and power, and let all fleſh dread his name and power, and worſhip him that made heaven and Earth and the Sea, and all things that therein is, whoſe worſhip is in the ſpirit and in the truth; and humble thy ſelfe before him, thou that haſt been a ſtranger, and a foreigner, who yet art not come to know the Redeemer of *Iſrael*; but haſt been as a ſheep without a ſhepheard, ſeeking reſt, but couldeſt find none, who haſt been wandring upon the mountaines, and in the deſert pla-

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ces, where thou couldeſt find no ſatisfaction, nor reſting place for thy ſoul: Look towards *the Sun of Righteouſneſs who doth ariſe with healing in his wings* upon him that feareth the Lord, and who putteth forth his beames and giveth light unto ſuch as ſit in darkneſſe, and in the land of the ſhadow of death, that they may come forth and receive life, & walk in his light, that his everlaſting Salvation may be their reward, and this is the everlaſting foundation, and Rock of refuge to all that truly look unto him for help and Salvation; whom I do freely publiſh, both to *Jew* and *Gentile*, that whoſoever be a thirſt may come freely, and receive of the water of life which cometh from the rock, and is to be drunk of freely, and bought without mony and without price, and this is the living water, which iſſueth forth from the rock unto the waters to heal them, and the waters are the peoples, kindreds, and Nations, which the living water floweth forth unto to heal them; glory to our King and keeper, who is the Rock of ages, whoſe righteouſneſſe hath appeared in this our age and time, and whoſe faithfulneſſe endures throughout all ages and generations, and who is making known his glory, and eternal Salvation as in the daies of old, & his righteouſneſſe as in former daies, to him be glory and dominion for ever and ever: Let *Sion* awake and put on ſtrength, and let *Jeruſalem* ſhine forth in her beautiful garments, and lie no longer in the duſt, but be renowned and dignified in beauty and glory, inſtead of ſorrowing in duſt and aſhes; Let her that was deſolate be glad, and let her that was barren bring forth and her ſeed multiply, and the *Gentiles* ſhall bring children unto her, the Lord ſhall nouriſh her little ones, and lead gently her that is with young, and carry his babes and lambs in his armes: Let the barren wilderneſſe become a fruitful field, and the deſolate and waſte places rejoyce,

joice, for behold the Lord omnipotent reigneth, whose voice soundeth thorow the Earth, who is at work in his vine-yard, and sendeth forth labourers into his vine-yard, fit for his own purpose, and reapers to cut downe the tares and fruitlesse plants, and to gather his seed from the ends of the earth. Let the heathen and all Nations fear, dread and tremble, at the presence of the God of *Jacob*, for his standard is lifted up, and his banner is spread forth, and his trumpet he is causing to be heard in the land, & the day of his appearance is dawned, wherein he is gone forth before his army, to make war with his enemies, to get himselfe a name among them that have not been called by his name, and to conquer, where his dominion hath not been known, that his Kingdom may reach over all the Earth, the heavens shall tremble and the earth shall quake, and the hills shall melt at the presence of the Lord God of *Israel*, who hath a way in the cloudes, and rideth upon the wings of the winde, and hath his footsteps in the deep, and whose works and wonders are seen in the deep, where his trumpet is heard, tremble, tremble and quake O ye inhabitance of the Earth, for the *Lord* is come to reigne, and his anointed shall have the preheminence, and Rule the Nations with a Rod of iron, the *Lord God* of power and glory, who is the onely wise and infinite God, whose presence filleth heaven and earth, *Heaven is his Throne and earth is his footstool*, for all these things hath he made, and *he inhabiteth eternity*: yet he dwelleth with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones, and to this man will I look, *even to him that is poor and of a contrite spirit, and trembleth at my word saith the Lord*, read, *Psa.* 34. *Isa.* 57. & *ch.* 66.

Certain reasons according to the Scriptures of truth, proving that Christ the *Messias* is come and made

made manifeſt, (and the word that made all things became fleſh) according as it was prophecied of him, by the true Prophets of God formerly, that the *ſtumbling-block* that lyes in the way of the *Jewes* or others, they may ſee & come out of the ſtumbling touching Chriſts coming, who do not believe that he is come, but looks for his coming as the *Jews* did, when they perſecuted him, & put him to death nigh *Jeruſalem*, but did not believe that was he, becauſe he came not according to their carnal expectations, and now his coming and knowledge is to be felt, and in the ſpirit and glory of his Father, as he was known among the Saints, who after they had known Chriſt after the fleſh, knew him ſo no more, but after the ſpirit, &c.

I *Of the conception and birth of Jeſus who is called Chriſt.*

THere was in the City of *Galilee* named *Nazareth* a certain virgin named *Mary*, who was eſpouſed to a juſt man named *Joſeph* of the houſe of *David*: this Virgin was found with child of the Holy Ghoſt, (or ſpirit) before that *Joſeph* knew her by the outward relation; but ſhe was incouraged by an Angel, who told her that that holy thing in her was of the holy Ghoſt, and alſo *Joſeph* was incouraged by the Lord in a dream, concerning his virgin that was with child by the holy Ghoſt; and the child was born in *Bethlehem* a City of *Judea* and his name was called *Jeſus*, according to the direction of the Angel unto *Joſeph*, and the Virgin and *Immanuel*, that is to ſay, *a Saviour of the people from their ſins, and God with us*, and this was according to the propheſie of the Prophet *Iſay*, who ſaid therefore *the Lord*

ſhall give you a ſign, behold a Virgin ſhall conceive, & bear a Son and ſhall call his name Immanuel, Iſa. 7, 14. And the Prophet *Micah* propheſied ſaying, *but thou Bethlehem Ephratah though thou be little among the thouſands of Juda, yet out of thee ſhall come forth unto me, that is, to be* Ruler *in Iſrael, whoſe going forth have been from of old, from everlaſting*, *Mica* 5. 2. and that there was ſuch a child born in *Bethlehem*, as declared, we have the evidences of ſeveral true witneſſes, *Mat.* 1. 18. and *Chap.* 2. 5, 6. *Luke* 1, 27. to the 35. *ver. Now by the Law of Moſes at the mouth of two or three witneſſes every word is to be eſtabliſhed*: And we have the Teſtimonies of many witneſſes touching this ſame *Jeſus*, whoſe out-goings have been of old; for this was the word which was made fleſh, and which grew in the ſpirit and power of his heavenly Father, though he took part of fleſh and blood, and according to the fleſh he was the ſeed of *Abraham* and *David*, as the Scriptures do teſtifie, this I ſpeak to them that are without, for we are ſatisfied by the ſpirit of truth, touching this man.

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2. *Touching the life of Jeſus.*

In him was life, and the life was the light of men, who walked in innocency, and blamleſneſs, and was without fault before his heavenly Father from the womb, and he was tempted of the Devil, yet he entred not into temptation, but was kept clear and innocent, *for God gave his Angels charge over him*, as the Scripture declares, *Pſa.* 91. 11. and to this we have ſeveral teſtimonies as in the book of *Mathew* the 4. *chap.* and of *Mark* the firſt *cha.* and of *Luke* the 4. *cha.* And ſeveral others did bear witneſſe of his innocency and humility, and he having come of a woman

man *made under the Law*, he was circumcised at 8. daies old according to the law: And when the daies of his mothers purification were accomplished, he was presented unto the Lord, and a paire of turtle Doves and two young pigions was then offered, as a Sacrifice unto the Lord according to the comand, *Gen.* 17. 12. *Exod.* 13. 2 *Numb.* 18. 16 *Levit.* 12. 2. 6 and *Luke* 2. 21, 22, 23. Moreover this *Jesus* was baptized in the river of *Jordan*, by one *John Baptist*, who was a prophet; And so he came to fulfill the righteousnesse, passing through the shadowes, *Mat.* 3. 13. *Mark* 1. 9. *Luke* 3. 21. Also this *Jesus* found buyers and sellers in the Temple, (which God commanded under the first covenant) who bought and sold in the Temple, and *Jesus* reproved them, and drove them out, and the sheep and the Oxen which they had there, and poured out the changers money, and overthrew the tables, and said unto them that sold doves, Take these things hence, make not my house an house of merchandize, *John* 2. 15. And he said unto them it is written, *my house shall be called the house of prayer, but ye have made it a Den of theeves*, *Isa.* 56. 7. *Jer.* 7. 11. *Mat.* 21. 12. *Mark* 11. 17 *Luke* 19. 46. These things were thus confirmed at the mouth of several witnesses, and thus Christ did reprove many who professed the law and outward Ordinances, for prophaning the holy things, and thus he set the figures or shadowes in their order and place, according to the Law, and passed thus under the shadowes which were but in force, until he suffered and nayled them to the crosse, & so fulfilled the law & righteousnesse, in many things before he was glorified, that others might come out of the shadowes, into his glory and righteousnesse, and have the righteousnesse of the law fulfilled in them, yet he that hath defiled their bodies which are the temples of the holy Ghost (or house of God) may

be driven forth and destroyed, and the house of God may be made pure and clean; for holinesse becomes his house for ever.

Thirdly touching Christs Ministry.

And as the was Law given by Moses, so grace and truth came by Jesus Christ, whom *Moses* propheſied of, *John* 1. 17 *Acts* 3. 22. and *chap.* 7. 37. *Deut.* 18. 15. and upon this Christ, did rest the spirit of grace, and of wisdome and might, and the fear of the Lord, as was foretold of him; *for he was full of grace and truth*, *Isa.* 11. 2. *John* 1. 14. And from this Jesus did proceed the words of grace and wisdome, who often preached the truth in his everlasting Fathers name, in so much that many people were astonished, and thousands convinced, and many converted with the truth of his doctrine, and he disputed with the Doctors or learned men in the Temple at *Jerusalem.* when he was but about twelve years old *Luke* 2. 46. and *chap.* 4. 22, 32. Also he often with his wisdome and power stopped the mouthes of gainsayers, and put the Jews, Priests, Pharisees and learned men to silence, when they sought to intrap him in his words, to get accusations against him; so they could not justly accuse him, & thus he dealt prudently as was propheſied of him, *Isa.* 52. 13. *Mat.* 19. 3. to the 10. *ver.* and chap, 21. 23. to the 27. *ver. Mar.* 11. 27. Luke 20. 1. *Mat.* 22. 46. Moreover he spoke many parables, and uttered things that had been kept secret from the foundation of the world, *Psa.* 78. 2. *Mat.* 13. 35.

Fourthly

Fourthly, Touching the workes of Christ.

HE *opened the blind eyes, he caused the Lame to walk, he cleansed the Leapers, caused the deaf to hear, and raised the dead, and cast out Devils*, and unclean spirits, and cured many that were infected with grievous maladies, and sicknesses, and restored them into perfect health and strength, and so he wrought such wonders in *Israel*, and shewed such miracles, that his fame went forth throughout all the countries, he having done such works as none before him ever did; In so much that many believed on him that were heathens, and many of the Rulers in *Israel*, and the poor received the Gospel; yet for all these his mighty works, (which was more then was done in the time of the Prophets, *Ellezeus* when there was none cleansed from their Leprosie but *Naaman*, the *Syrian* 2 *Ki.* 5. 14.) There were many of the Pharisees chief Priests & Rulers which did not believe in Christ, but were filled with wrath against him, and sought to bring him within the compasse of their Law, that they might take away his life, though by his wisdome and power, he often overcame them, and stopped their mouthes, and his power and truth spread dayly, and overcame the world, and through him was more way made for his powerful truth and for the spreading of his fathers name, that many more came to believe then ever did in the former ages, when they slew and killed the holy Prophets, though he was despised by Rulers, and rejected of men, yet all these things were fore-known of God, and were done that the Scrip-

tures were fulfilled, Read, *Isa.* 35. 5: *chap.* 52. 15. *Mat*, 8. and *chap.* 9. *Luke* 4.

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5. *Touching the ſuffering and death of Chriſt.*

NOw *after the Jewes had long laid wait againſt Chriſt, but could not put him to death*, untill his teſtimony was fulfilled, though often they ſought to have taken away his life, but had not power till his time was come, that theſe things that were written of him might be fulfilled, one *Judas Iſcariot*, who for a time followed and owned Chriſt, who was numbred among the eleaven other diſciples, he betrayed Chriſt, & ſould him into the hands of them that ſought to take away his life. (for 30. pieces of ſilver, *Mat.* 26. 14. *Mark* 14. 10. *Luke* 22.) thus the prophets words were fulfilled; *He that eateth bread with me hath lift up his heel againſt me*, *Pſal.* 41. 10. *and they weighed for my price* 30. *pieces of ſilver, and the* Lord *ſaid unto me, Caſt it unto the potter*, *Zachariah* 11. 12. *and they bought with this price the potters field called the field of blood*; and *Judas* the traytor was ſo ſmitten for what he had done, that he hanged himſelf, & there *came two falſe witneſſes againſt Chriſt. and the people did ſpit in Chriſts face, and buffetted him and others ſmote him with the palmes of their hands*; thus came the Prophets words to paſſe, *I gave my back to the ſmiters, and my cheeks to them that plucked off the hair, I hid not my face from ſhame and ſpitting*, *Iſai.* 50. 6. And the chief Prieſts and Elders of the people took councel together againſt Jeſus to put him to death, *Mat.* 27: *Mar.* 15. *Luke* 22. *Joh* 18. *Pſal* 2. 2. and afterward had him forth unto a place called *Golvotha*, or *Caluary* nigh unto *Jeruſalem*, *and they gave him vinegar to drink*

mingled

mingled with gall which he did but taſte off,& then they crucified him;and thus came the Prophets words to paſſe,*they gave me alſo gall for my meat,and in my thirſt they gave me vinegar to drink*,*Pſ.*79.21.and when they had crucified him *they parted his garment, caſting lots upon them* what every man ſhould take,and this was according to the Prophets words,*Pſ.*22.18.*and when Jeſus had ſaid, I thirſt* (knowing that all things were now accompliſhed that the Scripture might be fulfilled) *they filled a ſpunge with vinegar,and put it upon hyſop: and put it to his mouth*,and when *he had received it*,he ſaid,*It is finiſhed*(or done) *and he bowed his head and gave up the Ghoſt*, *Ioh.*19.29, thus he finiſhed his Teſtimony faithfully through his deep ſuffering) and gave his life into his Fathers hands a ranſom for as many as believed in him, through whom faith is offered unto all men; and moreover *he was numbered among tranſgreſſors*,for he ſuffered on the Croſſe between two Malefactours, who then ſuffered on each ſide of him, *Iſai.* 53.12. and one *Pilate* put a Title over Chriſts head in *Latin*,*Greek*, and *Hebrew*, (where he ſuffered) the title was(*Jeſus of Nazareth the King of the Jews*) and the *ſouldiers brake the legs of* thoſe that were crucified with Chriſt, but did not break his legs; and this was according to the Scripture, touching the typical Paſſeover (*Exod.*12.46. *Num.*9.12. *Joh.*19.) *Now when Chriſt was crucified there was darkneſs over all the Land, from the ſixth hour to the ninth hour: and behold the vail of the Temple was rent in twain from the top to the bottom, and the earth did quake,and the Rocks rent,and the graves were opened,and many bodies of the Saints which ſlept aroſe,and came out of the graves after his Reſurrection, and went into the holy City,and appeared unto many*, (of this there are the Teſtimonies of ſeveral) and one *Joſeph* who was a Diſciple of Jeſus took his body and wrapped it in a linen cloth, and laid his body in a new Tomb

which he had hewen out in a Rock, and he rolled a great ſtone to the door of the Sepulchre, and *Pilate* and the chief Prieſts and the Phariſees cauſed the ſtone of the Sepulchre to be ſealed, and the Sepulchre to be made ſure, and a watch to be ſet leaſt that his Diſciples ſhould have ſtollen the body of Jeſus away by night, as they ſaid, thus was the juſt pierced, afflicted and put to death by them of his own generation, of the Jewes, who rejected him in the dayes of his fleſh, when he witneſſed forth the power and the righteouſneſs of his Heavenly Father both in life, in works and in doctrine. and now the Prieſts were ſo envious againſt him, that they would have had him kept in the grave; thus the juſt ſuffered by the unjuſt, *and came unto his own and his own received him not*, who had gotten the Prophets words which foretold of Chriſt, and had gotten *Latin*, *Greek*, and *Hebrew*, as many of the Prieſts have now, but they ſet it above the juſt whom they have pierced and crucified, as the falſe Prieſts and traytors do now; thus the juſt hath ſuffered for the unjuſt, and his life is affiicted by the wickedneſs of people.

Sixthly, Touching the Reſurrection and Aſcention of Jeſus Chriſt.

MOreover as Chriſt propheſied often while he was in the fleſh of his ſuffering, and of his reſurrection, and aſcending into glory to the right hand of the Father, It came to paſſe that nigh the firſt day of the week which was the third day after Jeſus was crucified, when about the day began to dawn *there was a great earthquake, and the Angel of the Lord deſcended from heaven and rolled back the ſtone from the door of the Sepulchre where Jeſus his body was laid*

laid, and Jesus was raised again from the dead, and the Angel smote the keepers with fear whom the chief Priests and the Pharisees had set to watch the Sepulchre where Jesus was laid, in so much that the keepers did shake & became as dead men; *And Jesus afterward appeared unto two women*, and he appeared in a form to some Disciples that then knew him not, also *he appeared to the eleven Disciples at one time* and spoke unto them; and he appeared in the midst of his disciples and brethren when thy were assembled and met together in an house where the doors were shut, *and he was seen of above five hundred brethren at once* the greater part of whom was remaining until the Apostle *Paul* wrote unto the *Corinthians*, 1 *Cor.* 15. & to verifie these things we have certain evidences, and Christ himself said, *after I am risen again I will go before you into Galilee* (which thing was fulfilled) *Mat.* 26. 32. *Mar.* 14. 28. *Mat.* 28. *Mar.* 16. *Joh.* 20. 19.

As also that this Christ was immediately taken from the Disciples into heaven, which while some men of *Galilee* stood gazing, they saw Jesus taken, out of their sight, and that this Christ who, was and is the word which made all things, which became flesh, as is declared, who descended from the Father of spirits and life, is now ascended and is on the right hand of power and of God who is the All power, we have the testimonies both of faithful men and Angels; and the life of Jesus in us, which is the light of men, which beareth witness to these things; And all these things concerning Jesus came to passe according to the determinate Councel of God *that the Scriptures might be fulfilled*; though wicked Priests and professors, who had the Prophets words and were shut up in the unbelief, were fitted in their iniquity, as instruments of cruelty, to fulfill their iniquity in these hard proceedings against Christ, And that these things were true, that *Christ is ascended*

ded and is on the right hand of power, Read *Pſ* 68.18. and *Pſal.*110.1. *Mar.*16.19. *Luke* 24.51. *Acts* 1.9. *Eph* 4.

And whereas after the watchers that were ſet to watch the Sepulchre where the body of Jeſus lay, were ſmitten by the Angel of the Lord, and Jeſus raiſed from the dead, ſome of the watch went afterward and told the chief Prieſts what was done concerning Jeſus; the chief Prieſts with the Elders took councel,& gave large money unto the ſouldiers (that were of the watch) ſaying unto them; *ſay ye his Diſciples came by night and ſtole him away while we ſlept; and if this come to the governours ears we will perſwade him and ſecure you; ſo they took the money, and did as they were taught; and this ſaying is commonly reported among the Jews until this day*, *Mat* 28.11,12,13, 14,15. And 'tis very likely that through that report are the Jews now perverted, who do not believe that Chriſt is come, as the Scriptures have foretold concerning him; and for their ſakes, and the truths I chiefly write theſe things whether they believe them or not; Let that lie upon their own heads: but to prove theſe truths, that all aſperſions that have been caſt upon us, touching the denying Chriſt, by the Prieſts and others have been caſt upon us falſely, and without a cauſe; I ſay that all power in heaven and in earth is given unto Chriſt, in whom dwelleth the fulneſs of the God-head, who is aſcended up on high, yea far above all heavens that he might fill all things; and he is God over all, God bleſſed for ever; the Judge of quick and dead; and moreover his Reſurrection was confirmed unto his diſciples in this manner, when he was riſen, he gave Commiſſion unto his Diſciples *to go into all the world, and Preach the Goſpel in every creature, and he ſaid unto them, he that believeth and is baptized ſhall be ſaved, but he that believeth not ſhall be damned, and theſe ſignes ſhall follow them that believe, in*

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my name they ſhall caſt out devils, they ſhall ſpeak with new tongues, they ſhall take up ſerpents, and if they drink any deadly thing it ſhall not hurt them, they ſhall lay hands on the ſick and they ſhall recover, *Mar* 16.15. and this his promiſe was fulfilled and confirmed to ſeveral that believed, who had power given them by Chriſt to work theſe things, *Acts* 16.18 *Acts* 2.4 *Acts* 28.5. 8. theſe things do teſtifie that Jeſus was riſen, and that his promiſe was made manifeſt, who promiſed to come again, and to manifeſt himſelf unto them that believed, and to ſend the ſpirit which was the Comforter, and to indue them, that waited upon him with power, who ſaid *he that is with you ſhall be in you*; and ſo the ſheep of Chriſt were ſcattered to their own, to wit, his gift which was in them; they came to receive and feel his power and ſpirit to lead them into all truth; and this many thouſands do and ſhall witneſs that the ſpirit of truth is their leader into all truth, and thus though Chriſt be exalted far above the heavens, yet he doth ſo far condeſcend unto them that believe in his name, that he becomes their leader, a light to them that have ſat in darkneſs, to lead them out of darkneſs, and a ſeed to ſuch as have been barren that they may bring forth fruit in him, to the praiſe of his everlaſting Name in whom is the life, *which life is the light of men* that doth enlighten every man that cometh into the world; and Chriſt ſaid unto his Diſciples, verily, *verily I ſay unto you, he that believeth on me, the works that I do ſhall he do alſo, and greater works then theſe ſhall he do becauſe I go unto my Father*, *Joh.* 14.12. aud Chriſt ſaid unto his Father concerning them that he ſent forth, *as thou haſt ſent me into world, ſo I ſend them into the world*, and thus he made manifeſt his power and gifts in his people, as he doth in this day in theſe that believe in him, for the ſame power that he gave unto his Diſciples, the ſame

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he giveth unto his ſervants now; according to the ſeveral gifts and manifeſtations committed unto them, that they may come to the meaſure of the ſtature of his fulneſs, and to a perfect man in him, and that they may feel, handle, taſte of and injoy Chriſt who is glorified in that glory which he had with the Father before the world was, and now by his power many do witheſs, that the power of the Serpent the prince of the world is overcome, and the ſick are healed, and the blinde are brought to ſee, and the deaf to hear, and the lame to walk, and even ſuch as have been dead in treſpaſſes and ſins are quickened and raiſed up and brought to live with Chriſt in newneſs of life, and ſuch have an intereſt in the death of Chriſt being made conformable thereto, in that they are crucified with Chriſt; and dead with him to the world, and to the evil wayes, faſhions, cuſtoms, rudiments and conformities of the world, ſo as the the vail of the Temple was rent, and the dead was raiſed, when Chriſt ſuffered; they that feel his power made manifeſt, and with it are brought to ſuffer with Chriſt, they feel the vail that hath ſeperated them from his glory, rent; and in his light are come to ſee light, and in his blood which is his life, they are brought to feel life, and his witneſs is raiſed and his ſeed is come to live, as he hath promiſed *the hour is coming and now is, when the dead ſhall hear the voyce of the Son of God, and they that hear ſhall live*, *John* 5.25. and this is truely witneſſed among many that have believed in the light of the Lord Jeſus, praiſes, praiſes to his holy name for ever and ever; But they that deny the light of Chriſt within people to be ſufficient to lead them to Chriſt, and will not own Chriſt within them, according to his promiſe to his, but are looking and gazing abroad in their imaginations, imagining a Chriſt like themſelves

ſelves, and for ſalvation afar off, and Juſtification afar off, and yet they are in their ſins, and believe not that they ſhal be otherwiſe ſo long as they live upon earth, they are ſtrangers to the true Chriſt, and to his righteouſneſs, and their minds are from that which Juſtifieth, and comes not to ſee theſe things which Chriſt did in his own perſon, fulfilled in his Kingdom, as the Saints did, who were tranſlated into the Kingdom of Chriſt, which ſtood in his power, who knew Chriſt in them and his Kingdom in them, and ſo they whoſe minds are out from the light, who are gazing from it, and will not own the coming of Chriſt within, nor a juſtifying by his righteouſneſs within, the cloud of darkneſs is over them; that they cannot ſee Chriſt in his power, as they who were gazing when Jeſus was taken from them they could ſee no further then the cloud which received him out of their ſight, *but Stephen who was full of the holy Ghoſt he ſaw the heaven open, and the glory of God, and the Son of man on the right hand of God*; and *John* who witneſſed the light within him, and the ſpirit of God and Chriſt, who is the light the quickening ſpirit revealed in him, he ſaw the heaven open, and they that walked in the light, of Chriſt in them, they witneſſed his righteouſneſs revealed in them, and thereby are Juſtified from their ſins, and not in their ſins; for no further are any ſanctified nor juſtified then they feel themſelves made holy and juſt by Chriſt in his righteouſneſs in them, and no further are they juſtified by Chriſt then they are made partakers of the life of Chriſt in them; for Juſtification is a real work of God in that creature that feels a ſanctifying or cleanſing from ſin; ſo ye that ſay ye are juſtified by Chriſts ſuffering without you above 1600. years ſince, and yet you continue in ſin and would lay all your iniquities upon Chriſts back, you are of them

that cauſe Chriſt to ſuffer by your ſins, and are condemned by his light in you for your ſins; and know that while you are condemned for your ſins, you are neither ſanctified nor juſtified, for as Chriſt the juſt ſuffered for the unjuſt; and was grieved and burthened by their ſins, it cometh to paſſe that the unjuſt muſt come under his judgements and wrath, for their iniquities, & they muſt bear their own burthens; and he that denies the light or gift of Chriſt within, to be his leader, he hath no ſhare in the death and reſurrection of Chriſt; for no further are any juſtified by Chriſt then they are brought to live with him in his life which is the light of men, and no further are any juſtified and made free and reſtored by Chriſt then they are brought to have a ſhare in the death and reſurrection of Chriſt, knowing his ſpirit in them which raiſed up Jeſus from the dead to quicken their mortal bodies which have been dead in treſpaſſes and ſins, for *Chriſt roſe again for our juſtification* (mark) he doth not ſay that though men live in their ſins all their life time that they are juſtified by what Chriſt ſuffered ſo long ſince without, but he roſe again for our juſtification, as much as to ſay, he roſe again and gave gifts unto us, of his ſpirit and grace which we have in us, and ſo we are juſtified by his grace; for ſince Chriſt is riſen, we have received the Comforter, and Chriſt *is in* us, and he ſhall abide with us for ever according to his promiſe. Conſider theſe things you blinde guides and profeſſors that ſay there are two righteouſneſſes, one that ſanctifieth & another that Juſtifieth, when as the righteouſneſs of Chriſt is but one, who is the righteouſneſs of God, and who is made wiſdom, righteouſneſs, Sanctification and Redemption to the Saints; who alſo are juſtified by Chriſt (which is, but one) as they are brought to live unto him, who gave his life a ranſom for many, which

life

life is his light, (the light of men) and he dyed for all, that as many as live, ſhould not live unto themthemſelves but unto him who dyed and roſe again, and they who are dead unto ſin are healed by his ſtripes; But they who live to ſin are enemies to the Croſſe of Chriſt, (which is the power of God unto ſalvation, to the true believers) and theſe that are enemies to the Croſſe are they by whom Chriſt ſuffers, and theſe who diſwade people from heeding or following the light within, which Chriſt hath enlightened them withall, they are even ſuch as keeps Chriſt in priſon, and ſuch watchmen as are blind, and ignorant, ſuch as they were that watched the Tomb where the body of Jeſus laid (that he might not riſe) yea, theſe Prieſts now are worſe then they were then whom the chief Prieſts hired to lie touching Jeſus, that people might not believe that he was riſen; for theſe were not ſuch hypocrites as theſe Prieſts are now, for people blindly hires them to Preach Chriſt now, & they profeſſe to do it, but directs them from the light within, ſo that they are ſtill in death, having no part in his life or Reſurrection whilſt their minds are kept from his life, which is the light of men, and ſuch Prieſts were alwaies enemies to Chriſt, and *Judas* that turned to the Prieſts betrayed and ſold the innocent into the hands of the Prieſts and murtherers, for thirty pieces of ſilver, and with it they bought but one field; but theſe Prieſts now who teach for hire, do make a trade of theſe Scriptures, and ſells the Letter of the Scriptures, & with much money, they have thus unjuſtly gotten, many of them have bought many fields or Lands; ſo their wickedneſs doth in this exceed the wickedneſs of *Judas*, and them who purchaſed but one field to bury ſtrangers in; and this ground they thus bought was not to live upon, but to bury ſtrangers in, but theſe Prieſts now many of them do

live

live of the earth or fields they purchase with the money they get for their preaching Christ, (as they pretend) and they that crucified Christ, they took his garments and parted them; and so these coveteous Priests, they get Christs words and make a Trade upon them, but him they crucifie a fresh through these their horrible crimes and wickedness, and so betrayes the just and watches to keep his life in the prison and in the grave, for as much as they labour to keep people from following *his light within them*; for they are afraid that it should discover their deceits, for the light maketh manifest things that are reproved, and the Apostle called the proud and the covetous teachers Traytors, 2 *Tim.* 3. 2 3. 4. So let these Traytors (and all that turn from the life of Christ within) to the deceitful Priests without who makes a trade on Christs words, and keeps the seed of God in bondage, and his life, which is the light, they watch the graves to keep it in; remember *Judas* his end how he hanged himself, how he thus fell into disparation, and remember that the Angel of the Lord smote them that watched to keep Jesus in the grave or tomb, that these watchmen were made to shake for fear, and became as dead men, and these watchmen who thus watch against the light of Christ (*which enlighteneth every man that cometh into the world*) the Lord God will smite them, that they will be made to shake and quake for all their filthy crimes one day, though now they despise Quaking, and despises him that God regardeth who trembleth at his word; And remember that Christ he called them graves that appeared not, and painted Sepulchres, who had gotten the true Prophets words, but were out of the Prophets life, in the pride and hypocrisie; and may we not call these teachers graves now who professe the Scriptures to be

their

their rule, but are in the pride, covetousnes and hypocrisie. And let people that follow them and seek for help among them, note, that they *are but seeking the living among the dead*; and are but seeking life among the graves, and whited Sepulchres; who have gotten the words of the Scripture, but the life lies buryed in them; and know that that man that kept among the dead mens tombes, or graves, was not led by the spirit of truth, but was possessed with an unclean spirit; and is it not an unclean spirit of error that makes so many people keep among these filthy graves and tombes, whose out-side is whited with an empty profession, but their inside is full of rottennesse and ravening? Consider these things yee people and Priests.

It is written in the book of *Iohn*, that *many other signs truly did Jesus in the presence of his disciples, which are not written in this book, but these are written that ye might believe that Jesus is the Christ, the Son of God, that believing ye might have life through his Name*, *Iohn* 20. 30, 31. Also it is written, that *there are also many other things which Jesus did, the which if they should be written every one*, I suppose *that even the world it self could not containe the books that should be written, Amen*, *Iohn* 21. 25. Indeed the whole world lieth in wickednesse, and are reproved by the spirit of truth, because they believe not in Christ whom the Scripture doth testifie of; So that, If all things that Christ did, and spoke, were written, the world it self could not contain them, for they truly do not contain these things that are already written of Christ; for as much as they are ignorant of Christ, and his light; and many hypocrites had the Prophets words that prophesied of Christ, but knew not Christ; but persecuted him when he came; & many there are now, who are both ignorant of the power of God, and of the Scriptures. Nevertheless the example

of Chriſt is known (in his light and by his power) which he hath left to be walked after, and his ſteps to be followed, who did *not ſin, neither was there guile found in his mouth*, 1 Pet. 2. 21, 22. which example comes to be followed and fulfiled in the power of God, by ſuch as receive Chriſt, and walk in him, who is the wiſdome of God and the power of God, to him be glory for ever and ever. *Amen.*

The difference between the firſt and the ſecond Covenants, and between the firſt and the ſecond Prieſthoods plainly deſcribed. And the end of the things aboliſhed, diſcovered according to the ſcriptures of truth, for their ſakes who deſire to have the vail taken from off their hearts, and to ſee (to the end of the figures and ſhadowes that were under the firſt Covenant, and Prieſthood) into the life of the everlaſting Prieſthood. And here they may ſee who deny Chriſt come in the fleſh, and who are ſtrangers to the Covenant of life, (both among the Jewes and the profeſſors of of the world) as followeth, &c.

AS *the Law was added becauſe of tranſgreſſion*, which all men by nature are guilty of, who are aliens and ſtrangers to the righteouſneſſe of the Law, being in the degeneration falen in *the firſt man Adam who is of the earth earthly*, and no man in that ſtate can fulfill the righteous Law of God, nor come into the Righteouſneſs of the Law, without the drawings and aſſiſtance of God, by his Son Chriſt who lighteth every man that cometh into the world; which

light

light doth answer the Righteous Law of *God* in every man; So Christ Jesus is come to fulfill the Law, and he *is the end of the Law for Righteousnesse*, and not that men should say or conceit, that they are no more under the law, when daily they do transgress the law; but for righteousnes is Christ come, that the righteousnes of the law may be fulfilled in as many as walk not after the flesh, but after the spirit. And so none knowes any sure freedome from under the Law, but who witnes in themselves a sure freedom from under the transgression which the law takes hold of, and hath power over the transgressors; and many did and may seek to attain unto the righteousnesse of the Law, but cannot so long as they believe not in Christ, *who is come a light into the World, that whosoever believeth in him might not perish, but have everlasting life*; and to this righteousnesse of the Law in Christ, many have desired to come, but never could so long as they stumbled at Christ the true light, and believed not in his Light; and in this state was *Israel* after the flesh when they had the vail over their hearts, *and stumbled at the stumbling stone* (which was Christ) so that they could not see into Christ the everlasting salvation of *God*, and the end of things abolished, which none sees, while *the vail is over their hearts*, and the shadow or earthly part is standing in them, which many shadowes without had a resemblance of, and the types and figures without, which were in the shadow did signifie a greater thing to come, and to be manifest, which was, Christ, the end of the figure, Types and shadowes that were upheld in the first Covenant and Priesthood; for in him dwelleth the fulnes of the *Godhead*, & the fulnesse of all things; And indeed though the Law had a shadow of heavenly things, which are known in Christ, yet it had not the very image of the heavenly things, much lesse could the heavenly things

or the fulneſſe of Chriſt, be contained or comprehended in the ſhadowes, for they did but ſhadow or figure forth the life of the heavenly things, which are a miſterie for ever ſealed and hid from that part which is cloudie and elementarie, and earthly, by which the Types in the firſt Covenant were upheld: But now is the true light manifeſt, and his Righteouſneſs declared, *that all men through the light may believe and ſee Chriſt the everlaſting righteouſneſſe, and the ſalvation of God, by whom all the ends of the earth that do look unto God may be ſaved*, and ſee that ſalvation and thoſe things, which many prophets and wiſe men have deſired to ſee, and have not ſeen it; So bleſſed is he that beliveth and waiteth in the light of the Lord Jeſus, which he is enlightned withall, which appeares in the inward parts, (to wit) the heart, mind, conſcience, and underſtanding, that he may ſee the vail rent, and taken from off his heart, and the end of the thing aboliſhed, and feel and ſee the ſalvation of God, and the Son of his righteouſneſſe revealed and riſen in the inward parts, by whoſe power and brightneſſe, the darkeneſſe comes to be expelled, which hath covered the people, the Earth comes to be ſhaken, and removed, and the cloudes comes to be ſcattered, ſo the ſhadowy part may be taken from off the ſeed of promiſe, and the ſeed raiſed; he that feels this fulfilled in himſelfe, ſees the day dawned, and the Sun riſen, and the ſhadowes fled away, and his mind turned out of all the ſhadowes and earthly things, and is a witneſſe of a Mediator of a better covenant then that which had the figures and ſhadows which the *Iſraelites* or *Jewes* tranſgreſſed and brake. And bleſſed is he that hath an eare to hear, and a heart that underſtandeth, whoſe eyes are open, that he ſeeth, perceiveth and readeth with underſtanding, who hardneth not his heart, nor ſtoppeth his eare, nor ſhutteth his eye againſt

againſt the truth, for God is revealing his ſecrets, and bringing forth his hidden Miſteries to light; for his Angel is come, which ſheweth unto his children theſe things which are noted in the Scriptures of truth, that they ſee through the firſt Covenant, which had the changeable Prieſthood,& the changeable ordinances into the everlaſting Covenant and unchangeable prieſthood,which hath the ordinances that are not ſhadowy; but pertaining unto the life of Righteouſneſſe which is manifeſt in the upright converſation of the godly.

I *Somthing touching the giving forth of the outward Law, and the eſtabliſhing of the firſt Covenant, and of the ſtate of the people at that time.*

AT the giving forth & eſtabliſhing the firſtCovenant God was in the pillar of a cloud that the *Iſraelites* could not ſee him, and in mount *Sinai* in the thick darkneſs, that none of the *Iſraelites* then might come nigh him, nor commune with him, ſave *Moſes* who received the Law at the mouth of God, and gave it forth to the people; but they ſtood afar off the mountain where the Law was received,and they might not touch nor come nigh the mountain, for it was ſet about with bounds; and when the Lord deſcended upon the mountain,there was Thundrings, and Lightnings,and the ſound of a Trumpet proceeding from the preſence of the Lord, *and the mountain was all on a ſmoke,and the whole mount quaked greatly*, Exod.13,21.22.chap.14.19.20.chap. 19.& chap.20.18.Deut.4.11.& 5.24.Exod.19.28.

In the ſecond Covenant the ſpirit of the Lord

God is put into the inward parts of his people, who are *Iſraelites* according to the ſpirit, and his Law is written in their hearts,& his holy mountain is raiſed wherein he is exalted, and the vail or covering of darkneſs is taken from off their hearts, as he hath promiſed, that God who is inviſible is known, and his preſence injoyed among his people, and by faith they ſee him who is inviſible, being brought into the knowledge of his glory, and to ſee it with open face as in a glaſſe, and this knowledge hath God given them by his light, which he cauſed to ſhine in their hearts, before they were brought out of darkneſſe; And we are not come to mount *Sinai* that might be touched, and that burned with fire, nor unto blackneſſe and darkneſſe, and tempeſts, but unto Mount *Sion* out of which the Lord hath uttered forth his voice,and ſounded his trumpet which we have heard and given his Law forth of *Sion* which we have received, and the Lord hath choſen the Tribe of *Judah* the mount *Sion* which he loveth, out of which the deliverer is come, *and he that believes in his light,and truſteth in him ſhall be as mount Sion which cannot be removed,Iſa.*54. 13. *Jer.* 31. 33. *Joel* 2.28. *John* 6.45. *Iſa.* 7.14 *Iſa.* 25 7. *Heb.*11. 27. 2 *Cor.* 3. 18. *and* 4. 6. *Heb.* 12. 18. 22. *Joel* 2. 1. *Iſai.* 2. 3. *Mica* 4. 2. *Pſa.* 78. 68. *Iſa* 59. 20. *Rom.* 11. 26.

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2 *Of Moſes his making interceſſion for the people when they had tranſgreſſed.*

WHen the firſt Covenant was in force,the people often brake it and tranſgreſſed the Law, which cauſe the anger of the Lord to be hot againſt them; and then *Moſes* ſtood in the gap, between Gods wrath and them, and made interceſſion for the

the people, to the Lord, and then his wrath was ſometime appeaſed, and he repented of the evil that was in his heart againſt them; but they often tranſgreſſed, and made the ordinances and commands of none effect through their Rebellions, whereby they cauſed the anger of the Lord to ariſe againſt them. *Exod.* 32. 9, 10, 11, 12. 13. *chap.* 33. 3. *Deut.* 9. 8. 13 *Numb.* 14. 13. *Pſal.* 106. 25.

In the ſecond Covenant the ſeed ♂ is revealed in the children of light ☽ which is Chriſt, and he is their Interceſſor, who is a quickening ſpirit, who maketh interceſſion according to the will of God, in them who believe in his light, by whom the anger of God is appeaſed through his righteous judgement which he doth execute upon the offendets; that the tranſgreſſors thereby comes to be redeemed from iniquity wch hath cauſed the wrath of God to ariſe; So that in the righteous ſeed, is God well pleaſed, & this Covenant is not according to the covenant of God made with the children of *Iſrael*, when he led them out of *Egypt*, which they break; for in this is the ſin taken away, and he in whom the Father is well pleaſed abideth with the Saints for ever; but *Moſes* did not alwaies abide with the *Iſraelites*, *Rom* 8. 26, 27. 1 *Cor.* 15: 45. *Jo.* 3. 36. *Rem.* 1. 18. 1 *Theſ* 1. 10. *Jer.* 33: 8. *Mat* 17. 5. *Io.* 14 17.

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3 *Of the outward Circumciſion.*

THe firſt covenant had a command for circumciſion, to Circumciſe the males of every man child at eight daies old, which was a token of Gods Covenant to them; and every ſoul that had not the fleſh of his fore-skin cut off, was to be cut off, for that ſoul was uncircumciſed, and no uncircumciſed perſon might dwell in *Abrahams* houſe, nor with

the seed that God delivered out of *Egypt*, and that command was in force, untill Christ was crucified, for he came under it, *Lev.* 12. 3. *Gen.* 17. 10, 11, 12, 13, 14. *cha.* 12. 4. *Luke* 2. 21. *Ioh.* 7. 22. *Acts.* 7. 8.

They who are in the second Covenant do witness the circumcision, (with the spirit in the heart) which is made without hands, and such are circumcised to the Lord, being circumcised with the spirit, by the puting off the body of the sins of the flesh, which circumcision the outward was a figure of; So that is not now circumcision which is of the flesh, but that is the circumcision, which is inward, known by the spirit; and we are the circumcision in Christ who worship God in the spirit, and have no confidence in the flesh; and who are circumcised outwardly, they are bound to keep the whole Law, which none of the *Jewes* could do, who had circumcision outwardly; but who are of faith are of *Abrabraham*, unto whom the promise was, when he was in the uncircumcision, or before he was circumcised; so that neither circumcision availeth any thing, nor uncircumcision, but a new Creature, *Jer* 4. 3. *Colos.* 2. 11. *Rom.* 2. 25. 28, 29. *Phil.* 3. 3. 1 *Cor.* 7. 19. *Gal.* 5. 2. *Ioh.* 7. 19. *Rom.* 4. 10.

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4 *Of the outward Passover.*

THe Lord God commanded the passover to be observed, (in the first Covenant) which was a Lambe without blemish, a male of the first yeare, which was to be roasted with fire, and they were not to carry the flesh of it abroad, but to eat it with their loines girded and their shoos on their feet; and they did strike the blood of this lamb on the posts of the

the door of the houſe where they did eat it, which was for a token unto them, that the Lord ſeeing it, he would not ſmite them, when he ſmote the *Egyptians*, but his plague did paſſe over them, and did not hurt them that eat the paſſeover and they kept the feaſt of it ſeven daies, with unleavened bread. But no uncircumciſed perſon might eate of the paſsover; now the ordinance of the paſsover was in force untill Chriſt fulfilled it, that night he was betrayed he eate the paſsover with his diſciples. *Exo.*12. *Lev.* 23. 5. *Num.* 9. 12. *and* 28. 16. *Mat.*26. *Mark* 14.12. *Luke* 22.

In the ſecond Covenant is Chriſt received, and his life made manifeſt in the Saints, and he is our paſſover, who hath offered himſelfe a lamb without ſpot to God; ,having laid down his life for the ranſome of many, and he is the bread of life, and his fleſh is meat indeed, and his blood is drink indeed, which except a man eat and drink he hath no life in him, and with him is the Saints feaſt and ſolemnity kept of unleavened bread, of ſincerity and truth, having their hearts circumciſed, (and purified) unto God by his ſpirit, and the old leaven of iniquity and corruption purged our, and the loines of their minds girded up in the ſpirit and life of Chriſt, which brings to ſee him the bread of life, which came down from God, and in this feaſt muſt none be partakers but who come to have their minds joyned unto God, and their hearts circumciſed from unrighteouſneſſe by his ſpirit, and they who are come to Chriſt the Saints paſsover, they are kept in remembrance of him, and do witneſſe him come, that they need not obſerve the taking of outward bread and wine and elementary things, (to keep them in remembrance of him, or to ſignifie the crucifying of his body, and ſhedding of his blood) as many in the world do 6. *Io.*3.36, *and* 5 24. *Mat.* 20. 28. 1 *Pet*, 1.19. *Iohn* 6. 53. 1 *Cor.* 5.7,8. 1 *Pet.* 1. 13.

5 *Of the outward Sabbaths.*

THe first Covenant & priesthood had a command to keep the Sabbath, which was the seven daies of the weeks, and in the *S*abbath to rest from all their labours and works; For the Lord rested from his work on the seventh day, and was refreshed; so that none of the *Israelites* was to travel, nor bear any burthen on the Sabbath day, seeing God had sanctified it, neither might they gather sticks, nor kindle a fire within all their families on the Sabbath daies. Moreover they had a command to keep every seventh year for a Sabbath of rest unto the Lord, which was called the year of *Jubelee*, wherein every debter was to be freed from his servitude or bondage, wherein he had served towards the satisfaction of his Creditors. And every creditor was to release the debts owing them, and they that had their lands or estates morgaged for debt were to have them released, that every man might possesse his own in the year of the Sabbath; but the everlasting Sabbath they were not then come to; For they had often fightings and war with their enemies, who sought to oppresse them, *Gen.* 2. 2. *Exo.* 16. 23. and 20. 8. 11. and 31. 15. and 35. 2. *Levit.* 23. 3. and 35. 3. *Num.* 15 *Deut:* 5. 14. *Neh:* 10. 31. *Jer.* 17. 21. *Exo.* 21. 2. and 23. 10, 11. *Levit.* 25. *Deut.* 15. 2. 12. *Jer.* 34. 14.

They who are come into the second Covenant have received Christ who is the Lord of the Sabboth, & the end of the Sabbaths without; for meats, and drinks, and new Moons, & holy dayes and Sabbaths were but a shadow of things to come, which they who do observe the shadow, they neglect the

Substance,

ſubſtance, even the body of Chriſt. And the Jewes, who obſerved the Sabboths without, they accuſed Chriſt becauſe he healed the ſick on the Sabboth-day, and becauſe his diſciples had pluckt the eares of Corn on the Sabboth day, but theſe knew not him who was Lord of the Sabboth. And the Jews ſaid unto one (that had been an Impotent man that Chriſt had cured on the Sabboth day) it is the Sabboth day, it is not Lawful for thee to carry thy bed; he Anſwerred them, he that made me whole, the ſame ſaid unto me, *take up thy bed and walk*, and the Jews ſought the more to kill Jeſus, not onely becauſe he had broken the Sabboth, but ſaid alſo that God was his Father; and in *Acts* 1. 12. it is written, then returned they unto *Jeruſalem*, from the mount called *Olivet*, which is from *Jeruſalem*, a Sabboth dayes Journey. And according to one Greek tranſlation in the 6 Chap. of *Luke*, next after the 5 verſ. it is written, *Jeſus ſeeing a certaine man working on the Sabbath-day, ſaid unto him, O man, if thou didſt know indeed what thou doſt, thou wert happy but if thou knoweſt not, thou art accurſed, and a tranſgreſſor of the Law.* And the ſaints who were come to Chriſt the end of the outward Sabboths they met on the firſt dayes of the weeks, not in obſervation to the dayes, but in obedience to Chriſt in whom is the everlaſting Sabboth of reſt remaining, where the burthens muſt not be, for the people of God, who continue in his Faith and love, whereby the reſt comes to be obtained. And the year or time of releaſe or reſtauration comes to be witneſsed, and the Redemption from under the bondages and the burthens known. and the Iniquity which hath cauſed burthens is there taken away by the Lord of the Sabboth, who is the foundation of many Generations, who is raiſed up to him that maketh the Sabboth his delight, and doth not his own

pleaſure,

pleaſure, nor ſpeaketh his own words, on the holy day he ſhall delight himſelf in the Lord; but unto this Sabbath are all ſtrangers who are following their own pleaſures, and luſts (from whence the Wars and the ſtrifes do ariſe) & ſpeaking their own words. And none comes to the true reſt, but they who receive the true light wch brings man to deny his own will, thoughts words and actions and to be given up in the will of the Lord God in ſingleneſs to wait upon him to be refreſhed in his holy and everlaſting day, and to know and witneſs the acceptable year which the Redeemer of *Iſrael* hath proclaimed, and is come to make manifeſt; *and he that is entred into his reſt, he alſo hath ceaſed from his own works as God did from his.* But all that continue in ſin and Rebellion againſt God, and the murmurers and unbelievers are ſhut out of the true reſt, *Mat.* 12.8. *Luke* 6.5. *Col.* 2.16,17.23. *Mat.* 12.1. *Mar.* 2.23. *Luk.* 6.1. *Joh.* 5. 9.10.11.18. *Joh* 20.19 *Acts* 20.7 1 *Cor.* 16.2. *Rom.* 8. 21. *Iſai.* 58.13. *Heb.* 4.10. *Rom.* 2,8,9. *Rev.* 21.8.

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6. *Of the brazen ſerpent that Moſes made.*

WHen the people in the time of the firſt Covenant had murmured againſt God, ſo that he cauſed *Serpents* to come among them, and bite them, that many of the people died, then he cauſed *Moſes* to make *a fiery, Serpent of braſs, which he ſet upon a pole, and behold every man that was bitten with a Serpent, if he beheld the brazen Serpent, he was cured* that he lived, but afterward the people idolized this Serpent, and it was broken down as the Lord commanded, becauſe of their Idolatry, *Num.* 21.6.7. 8. 2 *King.* 18.4.

In

In the *second Covenant* is the power of Christ *the righteous seed known, which bruiseth the Serpents head*, and taketh away and destroyeth the enmity of the dragon that old Serpent which deceiveth the Nations, and this seed giveth power over Serpents, that they who are in him may tread upon Scorpions and not be stung, and the wicked one cannot touch him that abideth in Christ, who is revealed in his people, and is the saving health and salvation of his people, whose vertue and life hath been manifest of old, accompanying the commands of God, without which the *Israelites* could not have been cured when they looked on the *Brazen Serpent*, without which *as Moses lifted up the Brazen Serpent in the wilderness, so is the Son of man lifted up, that whosoever believeth in him should not perish but have eternal life.* But they who continue in their hardness of heart, in impenitency and unbelief, they reject the saving health of Christ, and must be plagued for their iniquities and their torment will be as the torment of a Scorpion when he striketh a man, *Gen.* 3.15. *Isai.* 27.1. *Luke* 10.9. 1 *Joh* 5.18. *Joh.*3.14. *Rev.*9.4.5.

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7. *Of oathes and swearing.*

IN the *first Covenant* there was oaths and swearing between man and man, for the deciding of controversies; and they were to perform unto the Lord their oathes, and not forswear themselves, and men were to fulfill their vowes also which they made unto the Lord, (and as appears) swearing was not used in all cases of controversies, nor by both the parties between whom the controversie was, but by the party accused or impeached where they had not witnesses to decide the controversie

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without oaths, *for at the mouth of two or three witnesses shall every word be established, Exod* 22.11. *Levit.*19.12. *Num* 30.2. *Deut.*6.13.& 10.20. *Num.*35. 30. *Deut.* 17.6.& 19.15.

But Christ Jesus *who is the everlasting Covenant of God*, and the life and fulnes of the New Testament said, *ye have heard that it hath been said by them of old time, thou shalt not forswear thy self, but shalt perform unto the Lord thy oathes; But I say unto you, swear not at all, neither by heaven, for it is Gods throne, nor by the earth, for it is his footstool, nor by Jerusalem, for it is the City of the great King, neither shalt thou swear by the head, because thou canst not make one hair white or black; But let your communication be yea, yea, and nay, nay for whatsoever is more then these cometh of evil.* And said the Apostle *James above all things my Brethren swear not, neither by heaven, neither by earth, neither by any other oath, but let your yea be yea, and your nay, nay, least you fall into condemnation:* So that all swearers, and all swearing is out of Christ and the Apostles doctrine, and every one that sweareth shall be cut off, and he that transgresseth and abideth not in the doctrine of Christ hath not God, and all that professe a love to Christ ought to abide in his doctrine and keep his sayings. And they that love Christ are come out of all the strife and the enmity (which causeth the controversies and the swearing) unto Christ in whom the Godhead dwells, and unto whom all power is given over Angels, Thrones, and Dominions, principalities, and powers. And if Rulers come to the light of Christ in them, they will receive wisdom and power to see an end put to the strifes and controversies without swearing either by the mouthes of witnesses or otherwise by diligent inquisition touching the controversies, and by true judgement, according to the righteous Law of God, *Mat.*5.34.35.36,37. *Jam.*5.12. *Zech.*5. 3. 2. *Joh.*9.

3. 2 *Joh.*9.*Phil.*2.3.prov. 17.14.: *Mat.*28.18.*Col.*1. 16.17.*Heb.*1.6.chap.2.5.

8. *Of the outward anointing of the Priests.*

IN the *first Covenant* neither *Aaron* nor his sons, the Priests, were to Ministter before the Lord in the Priests office without being annointed and consecrated; And the ointment they were annointed with, was the principal of spices *composed after the art of Apothecary of pure mirhe, of sweet Cinamon, and of sweet Callamous, and of sweet Cassia, and of oil Olive, &c. Exod.*30.2.to the 30. verse.

In the *second Covenant God hath a royal Priest and a peculiar people*, who have received a spiritual and inward anointing from God, whereby they are fitted for the Lords service, and have dominion over the earth; for *Christ is their annointing who teacheth them all things (that they need noman to teach them) which the* the outward annointing of Priests was a figure of; but none are fitted for the service of God, neither are any come to have dominion over sin, but who have received the inward unction (from the Father of life) whereby they become a sweet smelling savour unto God, even as a garden of spices, knowing *the Name of the Lord which is as oyntment powred forth; and because of the savour of his good oyntments; therefore the virgins love him, and a bundle of mirhe is my beloved unto me.* 1 *Pet.* 25.9. *Rev.*1.6. 2 *Cor.*1.21. 1 *Joh.*2.27. *Cant.*1.3.13.

9. *Of*

9. *Of the Tithes the Prieſts received.*

IN the *firſt Covenant* the Prieſts had a command to receive Tythes, or the tenths of mens increaſe, onely of their brethren, and the people was to give them freely, were they more or leſs; and the Prieſts did not take them, nor force them from the people by compulſion, for the Tythes were the Lords portion; And every man was to bring his tenths or the value of them unto a houſe which the Lord appointed for them to bring the tythes, unto wch was the ſtorehouſe, and the fatherleſs, widowes and ſtrangers was received and relieved out of the Tythes as well as the Prieſts, *that there might be no beggar in Iſrael. And the Prieſts did offer an heave-offering unto the Lord of the tenth part of the Tythes as God commanded*, which command was in force until Chriſt was crucified, as other Ordinances were; the *Jewes* and Phariſees they payed Tythes in the dayes of Chriſt in the fleſh, but neglected the weightier matters of the Law, *Num.* 18 26 *Deut.* 10.9. and 12.12. and 14.29. *Mala.* 3.10. *Mat.* 23.23. *Luke* 11.42.

But now is Chriſt come and made manifeſt through ſuffering, who is become an everlaſting high Prieſt over the houſhold of God, who was not made a Prieſt after the Law of a carnal commandment as the Prieſts without were, *but by the power of an endleſs life*, and he is the end of that Prieſthood which had the Tithes and offerings which could not continue by reaſon of death, though tithes and offerings were Ordinances in the changeable Prieſthood, they did but continue by the law until Chriſt the one offering ſuffered on the Croſſe, *who took away the hand writing of Ordi-*

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nances, & blotted it out, nailing it to his crosse, and he abolished in the flesh the emnity that was against us, even the Law of Commandments contained in Ordinances. So that in stead of a Priesthood that dyed, a Priesthood is witnessed in Christ, the everlasting covenant of God; so the priesthood being changed that had the tithes, and offerings, there is made of necessity a change of the law which upheld these outward things also. And then certanly they that either take or maintain the taking of Tythes, either Priests or others, they deny Christ come in the flesh, and are enemies to his Crosse, minding earthly things in their taking or upholding tythes, and he that denyeth Christ come in the flesh, the same is Antichrist. But they who own Christs coming and do receive him, he becomes their friend, their husband and father; and leads them into his Fathers house which is an everlasting store-house of many mansions, and bread enough, and so sees the life and substance of that which the store-house without was but a figure of, in which no strangers comes to be entertained, but such as receive the truth in the love of it. *Heb.* 10.21. and chap.7. *Colos.*2.14. *Ephes.*2.15. 2 *John* 7. *Phil.*3.18,19.

10. *Of the outward Tabernacle under the Law and the instruments thereof; and the Lords forsaking thereof.*

THe first Covenant and Priesthood had a Tabernacle of the Congregation which was made according to the pattern which God shewed unto *Moses* in the mount, and made known unto him how to make the Tabernacle, and instruments thereof, and there was the Ordinances of Divine Service, and this Tabernacle had the worldly sanctuary

or outward Court called the ſanctuary where-in the Prieſts did dayly ſervice, as offering ſacrifices, and offerings for the ſins and treſpaſſes of the people; And there was ſeven Lamps continually burning, and within the Tabernacle was there a ſecond vail hung up; and within that vail was the the Tabernacle called the moſt holy, wherein was the Cherubims mercy-ſeat, and the Ark of the Teſtimony that God gave to *Moſes*, the Teſtimony was in the Ark; the mercy-ſeat was over the Ark, and the Cherubims, ſtood over the mercy ſeat on each end of it, with their wings ſtretched forth overſhadowing the mercy-ſeat, and none was to go into the moſt holy place within the vail, ſave the high Prieſt once a year, but he went not without blood which he offered for his own ſins, and for the errors of the people; and the Lord communed with the Prieſt from between the Cherubims of glory, and yet neither the Prieſt nor the people were made pure as pertaining to the conſcience, by theſe offerings and Ordinances which they offered and upheld in that Covenant which had a ſhadow of heavenly things; ſo that there was need of a ſecond Covenant, and of the blood of the heavenly Mediator whereby a cleanſing from ſin and error is witneſſed by ſuch as have received the end of theſe outward ſhadows, which in their time was glorious. But now (mark) this figure in the firſt covenant, the Ark of the Teſtimony was under the mercy-ſeat which was over ſhadowed with the Cheribins; And both the Ark and the mercy-ſeat was within the vail; whether the people that was in the error and hardneſs of heart might not come, ſave the Prieſt that was annointed with precious ointment; for in this holy place was the golden cenſer, alſo the golden pot which had the Manna, and *Aarons* rod which budded, and the

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Tables of the Covenant; And thus this Tabernacle where God was heard, was furnished with more instruments then I need mention at present. And no stranger nor uncircumcised person might come nigh the Tabernacle least he was cut off, *Exod.* 25. 9.16,20.21.22,37.40.& 27.20. *Num.*7 89. *Acts* 7.44. *Heb*,8.5.& 9 chap. *Heb.*9.1.2,3,4 5.

And moreover when the *Israelites* had forsaken the Lord, and were turned into Idolatry and had set up high places and images, the Lord forsook the Tabernacle in *Shilo* which before he was heard in, and the *Israelites* fell into the hands of their enemies who did make slaughter & spoil both among them, and their consecrated things that Gods presence in some measure had been found in, till they had provoked him. And when the *Israelites* fell into the hands of the Philistines, that the Philistines got the upper hand of them, they took away the Ark of the Covenant from the *Israelites*, but they were fain to send it back unto them again, for the Lord smote and plagued the Philistines for it (and their Idol Dagon fell before the Ark) and he smote the heathen men of *Bethshemesh* with a great slaughter because they looked into the Ark of the Lord, (Mark) the uncircumcised heathen were not to look into the holy things, And this Ark was of such a great account in the eyes of many in *Israel* seeing that it was a consecrated precious thing, and the hand of the Lord was known with it, that some counted that the glory of *Israel* was departed when the Ark was taken, *Deut.* 32.21. *Psal.*78.58, 59. *Judg.*2.11.& 3.7. & 4.1. & 6.1 & 10.6.& 13.1. 1 *Sam.*4.10,11.16,17.& 5.3.4.& 6 chap.

Now Christ Jesus being come, he is the Mediator of a better Covenant, which is established upon better promises then that Covenant which had the Tabernacle and Sanctuary without, and the Cherubims

bims and mercy ſeat, Ark and Teſtimony without, for that Tabernacle without did man pitch, and the Prieſts and the people did God often find fault with, and then there was a vaile over the peoples hearts, that they could not ſee into the holieſt of all, while the firſt Tabernacle was ſtanding, but Chriſt the everlaſting high Prieſt is a Miniſter of the Sanctuary, and of the true Tabernacle which the Lord pitched and not man; and according to his promiſes, his Tabernacle is with men who have received his Laws in their hearts, and in their minds, and his ſpirit in their inward parts, that they are taught of God as he hath promiſed, behold the days come ſaith the Lord that I will make a new covenant, with the houſe of *Iſrael*, and with the houſe of *Judah*, not according to the Covenant that I made with their Fathers, in the day wherein I took them by the hand, to lead them out of the Land of *Egypt*, becauſe they continued not in my Covenant, &c. for this is my Covenant that I will make with the houſe of *Iſrael*, after thoſe days ſaith the Lord, I will put my Laws into their minds, and write them in their hearts, and I will be to them a God, and they ſhall be to me a people, and they ſhall not teach every man his Neighbour, and every man his Brother, ſaying, know the Lord, but they ſhall all know me from the leaſt of them even unto the greateſt ſaith the Lord; Now this is the Covenant which Chriſt is the Meditator of. And which he makes known, and performes with his people who receive his Teſtimony, which is the ſpirit of prophecy within them, and witneſs his witneſs, his Law and Judgments within, and here they feel the mercy ſeat in the heavenly Tabernacle ſet open, and the Vaile taken from off their hearts, and in ſtead of hardneſs and ſtoney hearts he gives them an heart of fleſh, an heart to know the Lord according to his premiſe, and this

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was more then many knew, while the Tabernacle of mans pitching was ſtanding; for what was upheld in that Tabernacle was but a figure or ſhadow of the heavenly Tabernacle, wherein the Lord is heard by all his people, and his worſhip in the ſpirit is known, which his Light leades them to which gives them underſtanding, and cauſeth their Lamps to burn, and fitteth them for the Lord, that he makes his abode with them, whoſe foundation ſtands ſure, and Tabernacle ſhall not be removed. For it is build ed upon the Rock of ages, and the Lord hath a pure people to dwell among, who are become Inhabitants of his holy City, into which he will gather the outcaſts of *Iſrael*, and they ſhall not ſay, the Ark of the Covenant of the Lord, neither ſhall it come to mind, but they ſhall call *Jeruſalem* the Throne of the Lord. Let him that can, receive this, *Heb.* 8. *Heb* 9. *Rev.* 21. 3. 2 *Cor.* 6. 16. *Levit.* 26. 12. *Ezek.* 37. 26. *Heb.* 8. *Jer.* 31. 32. *Rev.* 19. 10. *Ezek.* 36. 26. *Jer.* 3. 16, 17.

II *Of the outward ſacrifices and burnt offerings.*

Moreover in the firſt covenant there was ſacrifices & burnt offerings commanded of the Lord to be offered by the Prieſts, both for the ſins of the Prieſts, and the ſins of the people, offerings of divers ſorts, the Bullock, the Heifer, the Ram, and the Goat were ſometimes offered and burnt for the ſins of ignorance, and for the treſpaſs offerings, and ſometimes a pair of Turtle Doves, and two young Pidgeons were offered, and for Peace offerings ſometimes a Lamb without blemiſh, of the Male, of the firſt year of the flock, and this being taken and ſlain at the door of the Tabernacle, the blood of the offer-

ing was ſprinkled on the Altar, and on the people for their Conſecration after they had treſpaſſed. And the offerings that were made by fire, were for a ſweet Savour unto God, and thereby his command for a time was fulfilled, and his wrath appeaſed; but theſe things did not purifie the people, nor the blood of Bulls and Goats, nor the Aſhes of an Heifer cleanſe the people, as pertaining to the conſcience, for as there was dayly offerings made for ſin, there was dayly a conſcience remaining of their ſin, and almoſt all things by the Law was purged with blood; ſo all the many offerings and the divers waſhings, and cleanſings that were in the firſt Covenant, did neither bring the people into inward cleanneſs, nor to perfection as pertaining to their inward ſtate, *Exod* 29. 10, 18. *Levit.* 1, 2, 3, 4, 5, 6, 7, 8, 9. *Chap. Num.* 15. 19. 3, 4. *Heb.* 9.

But now in the fulneſs of time according to the promiſes of God whereon the ſecond Covenant is eſtabliſhed, God hath made manifeſt his own begotten Son, who hath offered himſelf a Lamb without fault to God, and by his blood he cleanſeth them that beleeve in him from all ſin, and he is the propitiation for the ſins of the whole world, through faith in his blood, which is his life, which he hath laid down and revealed in the ſaints. And his righteouſneſs being revealed, his power and ſpirit is felt in the hearts of his people, which is as a fire which conſumeth the nature of the Bull, the nature of the Heifer and the Goat, and the Ignorance of the Ram, which many are in, who are bruitiſh in their knowledge, and as natural bruit beaſts, then they are like unto the fat Bulls, of *Baſhan*, and the wild heifers, and as the rough Goots that are on the left hand of God; ſo it is the one offering, Chriſt Jeſus who redeemeth out of the brutiſh and the ſenſuall ſtate that God is pleaſed in, by which

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God hath for ever perfected them that are sanctified, which could never be done by the offerings which were offered year by year, according to the first covenant; so the blood of Bulls and Goats, and slain Beasts the Lord takes no delight in, for the Cattell upon a thousand hills are his, but a broken and a contrite spirit is a sacrifice to God, and to him he looketh, who is poor and of a contrite spirit, and trembleth at his word, and he that killeth an Ox, is as if he slew a man, he that sacrificeth a Lamb as if he cut off a Dogs neck, and he that offereth a Lamb as if he offered swines blood. So these things without became an abhorring to the Lord, because of the Abhominations of the people, but God in his Son, who is the true and undefiled propitiation is forever well pleased. for he is a good Savour to his Father, and so are all who are made conformable to his Image, who are partakers of his Life and Divine nature. So in the second priesthood the heavenly Tabernacle is manifest, and the life of Christ is felt and shed abroad, which sanctifieth his people, who being an high Priest, of good things to come, by a great and more perfect Tabernacle, not made with hands, that is to say, not of this building, neither by the blood of Goats, and Calves, but by his own blood he entred in once into the holy place, haveing obtained eternall Redemption for us, 1 *John*, 1. 7. *&* 2, 2. *Jer.* 10. 14. *Jude.* 10. 2 *Pet.* 2. 12. *Heb.* 10. 4. *Psal.* 50. 10. *Psal.* 51. 17. *Isai.* 66. 3. *Heb.* 9. 11. 12.

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12 *Of the Ephod and consecrated garments wch Aaron and the Priests had.*

And moreover in the first Covenant there was an Ephod of gold, blue, and purple, and Scar-

let, and fine twined linen, and a robe of the Ephod, and about the hem of the robe was put Pomegranates and bells, that their sound might be heard, when *Aaron* went in, & came forth of the tabernacle; and upon the Ephod was put a breast-plate of curious work, wherein was the names and the Judgements of the people *Israel*, and these things were made for *Aaron* that he might do the priests office in, the holy place; and upon the Mitre was put a plate of gold on *Aarons* forehead wherein was graved Holiness to the Lord And *Aaron* his sons had consecrated clothes and holy garments, as Coates and Breetches, & other curious ornaments of fine linen, and in these they did the service of the Tabernacle before the Lord in offering sacrifices as God had commanded *Aaron*, who was a Levite, and the Levites, and no man was to take unto himself that honour, but he that was called of God as *Aaron* was, *Exod.* 39.2. & 31.10. & 35.19. & 28.29.12. 33.36. 42. verses, *Heb.* 5.4.

Now in the second Priesthood which Christ is the Minister and life and beauty of, the adorning is within where the covering is of the spirit, and the Armour is of the light of the Lord and their Breast-plate is of righteousness, and this the children of light are witnesses of, who are come to know Christ their high Priest in whom is witnessed Holiness to the Lord; in the life and righteousness of God alone which is more then the words of it without, Ingraven in gold or silver; and their names are written in the book of the life of the Lamb; his seal of righteousness being on their foreheads and this shall never be taken from them, whose delight is in Holiness and righteousness, without which no man shall see the Lord. And the Saints adorning wherein they serve the *Lord* is not of divers colors as the adorning of the Priests without

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out was, for they are clothed in innocency with the robe and Ephod of righteouſneſs and their garments are waſhed white by the blood of the *Lambe* of God, who have paſſed through many tribulations, who are clothed in white linen, which is the righteouſneſs of the Saints. And our high Prieſt is not heard by a company of carnal Bells, neither are the Saints brought to their worſhip by the ſound of carnal Bells, as the world and its proproſeſſors are, but by the ſpirit of truth in the inward parts, thereby they are brought to hear the voice of God, and to worſhip him in the ſpirit, and in the truth; for it is ſuch that he ſeeks to worſhip him; but wo is unto them who are covered, but not with the ſpirit of the *Lord*, for they are covered with iniquity. *Eph.6. Rev.7.3, Heb.12,14, Rev.7. 14. Rev 3,4.5,18,& 4,4,& 6,11,& 7,9,14,& 9,8,14. Pſal.51,6 John 4, Iſai.30,1.*

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13. *Of the outward waſhing of of the Prieſts.*

AND moreover *Aaron* and his ſons waſhed their hands, and their feet with water at the door of the Tabernacle before they offered offerings to the *Lord*, which was his command to them leaſt that they had died, *Exod.30.18,19.*

But now in the ſecond Covenant and royal Prieſthood of God the Saints are waſhed with living water, by the living word of life, their feet is ſhod with the preparation of the Goſpel (which is the power of God) and ſo made beautiful, and their hands are waſhed in innocency; that by the power of God many are come, and coming to offer the ſacrifice of praiſe and thankſgiving to the *Lord* in righte-

righteousnes, that holiness may be known to the *Lord* in all their wayes within them and without; but they whose feet are in the steps and wayes of the ungodly, and whose hearts are polluted with unrighteousnes, and fingers defiled with iniquity, cannot offer nor present any sacrifice acceptable to the *Lord God*, but are abominable in all their own righteousnes and sin, in the best of their performances, *John* 13,3, 1 *Corinth* 6,11. *Ephes* 5 26. *Titus* 3,5 *Heb.* 10.22 *Eph.*6,15, *Rom.*1,16. *Ps.*50.23. *Isai.*1.15 & 59,3.

14. *Of meats, and drinks, and days in the first Priesthood.*

AND *in the first Covenant there was Ordinances* made touching *meats and drinks* as there was also for the keeping of certain dayes holy, there were several creatures that were esteemed common and unclean which they might not eat of; as the flesh of swine, and ravenous birds with several others, neither were they to eat the blood of any thing, but to keep from blood, *Levit.*19,26, *Deut.*12,22,23. and chap.14. *Heb.*9,10.

Now in the *second Covenant* is the holy place and habitation known (where there is no curse) and purity witnessed in the life, and *to the pure all things are pure*; for it was the swinish ravenous cursed nature which the law took hold upon, and which the creatures are not clean unto; and there were some after Christ was manifest that made their abstaining from some meats a matter of conscience, and scrupled the eating of blood as some do at this day, and the Apostles for a time suffered some *to abstain from blood and things strangled*, but that is the weak con-

conſcience and the defiled minde that ſcruples meats; for Chriſt bad his *eat ſuch things that was ſet before them.* And when *Peter* the Apoſtle ſaw the viſion of *all manner of four footed beaſts of the earth, and wilde beaſts and creeping things and fouls of the Air. And there came a voyce from heaven unto him, ſaying, riſe* Peter, *kill and eat,* but *Peter* ſaid *not ſo Lord, for I have never eaten any thing that is common or unclean:* and the voice ſpake unto him again the ſecond time, *what God hath cleanſed, that call not thou common.* And the Apoſtle *Paul* ſaid *whatſoever is ſold in the ſhambles that eat, asking no queſtion for conſcience ſake* and he called them ſeducing ſpirits that would forbid to marry, and command to abſtain from meats which God hath created to be received with thankſgiving of them that believe and know the truth; ſo with the light we ſee an end put to the firſt Tabernacle, and the gifts, and ſacrifices that were offered in it, which could not make perfect as pertaining to the conſcience, which ſtood onely in meats, and drinks, divers waſhings and carnall Ordinances impoſed on them, until the time of Reformation; but now Chriſt being come and revealed in whom is the fulneſs and ſum of all, he worketh the Reformation in all them that believe in his light, and maketh manifeſt his Kingdom in his people which ſtands not in meats nor drinks, but in joy and peace in the holy Ghoſt, and ſo let no man Judge you in meats or in drinks, or in reſpect of an holy day, or of the new Moon, or of the Sabbath dayes, which are as ſhadowes of things to come, but the body is of Chriſt, *Rev* 22,3. *Titus* 1,15. *Acts* 15,19. *Rom.*14,14. *Luke* 10,7,8. *Acts* 10,10. *Acts* 11. 1 *Cor.* 10,25, 1 *Tim.*4 3.4. *Heb* 9,10, *Rom.*14.17, *Coloſ.*2. 16,17.

15. *Of the tribe that the first Priesthood were of, and their appointment.*

AND this we note that in the first Covenant *Aaron* and his sons, who were in the Priests office were of Levi. And there were Priests under the first Covenant made or appointed by the law of a carnal or changeable Commandment without, to do their office, *Exod* 4,14. *Num.*18.12.

But Christ Jesus sprang up of the tribe of *Judah*, and having finished his testimony through suffering, and offered himself freely unto God an offering without blemish for the sins of the people, that his life or blood may be made known in them, he is become an high Priest over his people by the power of an endless life, and not by the law of a carnal Commandment; so that such as are made Priests now by the carnal Commandments of men and do uphold or take tythes which was a thing pertaining to the changeable Priesthood of *Levi*, they deny Christ the true Minister of the heavenly Sanctuary, and such are not of Christ, *Heb.*19,14. *Rev.*5,5.

16. *Of the reading of the Law, and of the pulpit of wood.*

IN the time of the first Covenant and the law of Commandments contained in carnal Ordinances the *Israelites* and *Jewes* had the law read among them every Sabbath day to put them in mind of it, and

and *Ezra* the Prieſt or ſcribe ſtood up upon a Pulpit of wood (as it is recorded in the Engliſh Tranſlation; but according to the *Hebrew*, it is a *Tower of wood*;) And there he read in the Book of the law (in the ſtreet that was before the water gate, which was in the ſight and audience of the people) from morning till mid-day, and the Prieſts gave the ſence of the law, and cauſed the people to underſtand the Reading. But here is not a telling that a Miniſter of the Goſpel is to ſtand up in a Pulpit in a Steeple-houſe, and preach half a day from a Text of Scripture, as many now do who profeſſe themſelves to be Miniſters of the Goſpel, and ſay they are not under the Law, and yet are pleading for pulpits and giving their ſences to the Scriptures, *Nehe.* 8,3,4.5, 6,7,8, *Ezra.*3,1,& 7,6. *Deut.*17,19,& 31,11.

And moreover the reading of the Law was continued among the *Jewes* every Sabbath day in their Synagogues; when they were in Rebellion and envy againſt Chriſt in the dayes of his fleſh; nevertheleſs, their reading of the law being before Chriſt was crucified, people were to do theſe things they commanded (according to the law) but not after their wicked works, for they were enemies to Chriſt, though they had the law and ſate in *Moſes* ſeat, *Acts* 13,27,& 15,21. *Mat.*23,1,2,3.

Now in the ſecond Covenant and Prieſthood he is not a *Jew* thats one outward, but he is a *Jew* thats one inward, whoſe praiſe is not of men, but of God, neither are they all *Iſrael* which are of *Iſrael* according to the fleſh, but they are true *Iſraelites* who have received the Covenant of God within, and his law within; who are come to know the Miniſtration of the ſpirit which in glory exceedeth the miniſtration of death written (or the law without which was read to the people) though in its time it was glorious: but the Miniſtration of the ſpirit (which the true

true Miniſters are Miniſters of) exceedeth the other in glory. And we are not Miniſters of the letter but of the ſpirit, and of the New Teſtament which Chriſt is the Mediator of, that people may come to ſee and hear the righteous law of God and and his light within them, and they may not be forgetfull thereof any more, but know Chriſt the Mediator, in whoſe hand the law is held, and by whoſe power it is executed upon the ground of the offences within; and it muſt come in Judgement upon the head of all them that are wreſting the Scriptures and pleading now for their own ſences upon the Scriptures, and propheſies of the Scriptures, who alſo are pleading for the chiefeſt places in the Aſſemblies, as the pulpits, and high places. ſuch did Chriſt cry often wo againſt; But we have learned the example of Chriſt Jeſus who was meek and lowly in heart, and taught meekneſs and lowlineſs, and he that would be the greateſt among his, was to be ſervant to all. Therefore away with the Idolatrous high places wherein proud men are exalted. And away with their imagined meanings, ſences and private interpretations which they give to the prophecies of the Scriptures; for they came not by mans will neither are they of any private interpretations, *Rom.* 2,18,29. 2 *Cor.* 3. 6,7. 8.9.10,11. *Gal.* 3,19. *Mat.*23. *Mat.* 11,29.& 20,27. 2 *Pet.*1,21.

17. *Of*

17. *Of Jewels of silver and gold, and costly ornaments.*

IN the time of the first Covenant some did wear Jewels of silver, and gold, & Bracelets, and costly ornaments and attire, and the *Israelites* borrowed of the *Egyptians* Jewels of silver, and Jewels of gold, and raiment; (but this was in *Egypt*) but after they were come out of *Egypt*, when the Lord was angry with them for their transgression by the mount *Horeb*, they mourned and stript themselves of their ornaments according to the command of God, *Exod.* 3.2, & 11.2, & 12 35. & 33 chap.

But now in the second Covenant God hath a plain people whose moderation may be known unto all men both in apparrel and other things, for they are come to deny the strange apparrel and the gaudy attire, and the bravery, & the bracelets and the Jewels, & the superstitious ornaments wch they had whom the true Prophets bare witnes against, *Isa.* 3 cha. and the Harlot which *John* saw was arraied in purple, and Scarlet Colour, and decked with gold, and precious stone, and pearls, read, *Rev.* 17.4. And see now how that many professors are arraied in costly superstitious and gaudy attire like the Harlot. And let the women be adorned in modest apparrel, and their adorning, *let it not be that outward adorning of plaiting the hair, and of wearing of gold, or putting on of apparrel, but let it be the hidden man of the heart*, in that which is not corruptible, even the ornament of a meek and quiet spirit which is in the sight of God of great price; mark this, ye proud professors and people; And know that the day is coming wherein God will punish them that are clothed in strange apparrel,

And

And in the day of their visitation they shall mourn and be stripped of all their deceitful covers, 1 *Tim.* 2. 9. 1 *Pet.* 3, 3, 4. *Zeph.* 1. 8.

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18. *Of* Solomons *Temple.*

MOreover after the Tabernacle of the first Covenant was forsaken of the Lord in *Shilo* when Israel had violated the Covenant of God, and after they were made a prey upon by the heathen, King *Solomon* builded a glorious Temple for the Lords service according to the Law to be done, in which *there was neither hammer, nor Ax, nor any Iron tool heard while it was a building* and this temple was furnished with golden vessels and divers instruments according to the command of God which command was given to *Solomons* father *David*, who as God had shewed him, directed *Solomon* for the building of it in *Jerusalem.* But now in the everlasting Covenant of God he dwelleth and walketh in his people, and their bodies are his Temple, and he dwelleth not in Temples made with hands seeing that he giveth to all life, and being the heaven of heavens cannot contain him much lesse could the Temple which *Solomon* built him: and so the time is come wherein God is worshipped in spirit, and in truth, and not at *Jerusalem* as Christ said for that Temple was but a figure for the time, then present of a Temple not made with hands so all that receive the spirit of the Lord walk in it; they become a fit habitation for God through the spirit, who dwelleth with the contrite, with the meek and lowly in heart, who are led by his spirit. And in the holy City, where the Lord makes his people Citizens there

there is no Temple, but the Lord God is the Temple thereof, and he is all, and in all his Saints; so seeing that that form of worship is ceased which was in the *Jewes* Temple, which God commanded, and the Lord hath forsaken that Temple, much more is that worship and these Temples without to be denyed which God never commanded, as the *Gentiles* Temples; and these Temples that are builded by the Papists, and in the idolatry, which many calls Gods houses, or Temples: but be not deceived with their vain words who cry the Temple of the Lord the Temple of the Lord, who know not the Lord, whose dwelling is on high, and also in his own people, 1 *King.* 6. 2 *Chro.* 28. 2 *Chro.* 3 & 4. & 5. chapters, 1 *Cor.* 3, 16. 2 *Cor.* 6. 16. 1 *Cor.* 6, 19. *Acts* 7. 48. & 17. 24. 1 King. 8. 27. *Joh.* 4, 21, 22. *Ephes.* 2, 22. *Isai.* 57. 15. *Psal.* 34. 18. *Rev.* 21, 22. *Jer.* 7. 4.

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19. *Of the singing and praising upon outward Instruments which was used in the outward Temple.*

MOreover there was several men of *Israel* appointed for officers, and overseers in the temple that *Solomon* built; and then there was singing songs of praises, and praising God, with Cymbals, psalteries, and harps, and such instruments used *David* in his time, with Organs & other instruments of Musick, which was in the time of the first Covenant which stood onely in the figures, but they that were officers is in the house of the Lord had portions given them by his institution, according to every mans servitude in the house, but it was onely the priests of the tribe of *Levi* that had

the Tythes ordered them to diſpoſe of according to the law of God, who offered ſacrifices and burnt offerings in the houſe of the Lord, 1 *Chro.*24. and 15.chapters, *Pſal.*150. 1 *Chro.*9,29. *Levit.*6,21, 1 *Chro.*23,28,29. 2 *Chro.*31,19: *Ezra* 2.62. *Nehe.*12. 46. *Num.*18.26.

But that worſhip without had an end and ceaſed, and the ſongs of the Temple without was turned into Howling,as the Prophets of God foretold, and wo was unto them that invented to themſelves Inſtruments of Muſick like *David* for deceit; and wicked men are gotten into that Muſick which is uſed on carnal inſtruments, and carnal people to ſing in idols temples without,as they pretend praiſes to God when their hearts are filled with unrighteouſneſs; ſinging *Davids* prayers, praiſes and propheſies, complaints, lamentations in Rhime and Meeter, which the Lord never required of them, whoſe ſinging will be turned into weeping as theirs was who invented Inſtruments of Muſick like *David*, who were nearer in the form to *David* then theſe are now in their ſinging,who now ſing *Davids* conditions,but do neither praiſe God upon the harp nor other inſtruments as *David* did;ſo that ſuch worſhips neither with the ſpirit, nor with underſtanding; For by the ſpirit of the *Lord* are many brought to worſhip God according to his own will, who being gathered into God who is the Temple,in his holy place, they are come to pray, to ſing,and to praiſe him with the ſpirit.And I ſaw harpers harping with their harps,which are the prayers of the Saints; ſo that he that is led by the Spirit of God, with it knows when to pray,and how to pray, & worſhip according to the mind of the ſpirit which is acceptable tothe *Lord*: but all praying & worſhipping that's out of the ſpirit of truth (in mens own wills and their own appointed times, by carnal obſervation,)

is

is neither regarded nor accepted of the Lord, and the prayers of the wicked are abomination unto the Lord, who often pray, but never truely waits for, nor receives an answer from the Lord; but still remaines in wickedness and sensuality while their minds are estranged from the light and spirit of Christ; for want of following and minding his spirit they pine away in their wickedness which dryeth up their souls, *Amos* 8.3 & 5.23. & 6.5. *Rom.* 7. 6. *Rom.* 8. 15. 26. 1 *Cor.* 14, 15. Rev. 5. 8. *Ps.* 109. 7. *Prov.* 28. 9. *Jer.* 7. 12. 14. & 26. 6.

20. *Of the overthrow and destruction of* Solomons *Temple, and the building it again, and its destruction the second time.*

BUt after *Solomon* had built the Temple, *Israel* forsook the Lord God and defiled his house, and served other gods, committing Idolatry against the commands of the Lord God, in so much that God did with them, as he did with them and the Tabernacle in *Shilo*, for he forsook them, & they were taken captives by *Nebuchad-nezzar* King of *Babylon* who destroyed that house which God had commanded, and it and all the houses of *Jerusalem* were burnt with fire; and the *Israelites* were captives in *Babylon*, as the Prophets had propheſied. But after this the Temple was builded again, according to the command of the God of *Israel*, wch came by his Prophets *Haggai* and *Zechariah* unto the *Jews* and unto *Zerubabel* and King *Cyrus*; and after, unto King *Darius*, who fulfilled the command of the Lord in causing the Temple to be built again; and in setting the officers and things pertaining to it in order, as the Lord God had commanded. And after these things

Christ propheſi'd of the overthrow of the Temple, and ſaid, there ſhonld not be left one ſtone upon another that ſhon'd not be thrown down.
1 *Sam.* 4 12. *Pſ.* 78.60. 2 *King.* 24.2.& 25.8. *Ezra* 5. 12. *Hag.* 1.1 *Zech.* 1.1. *Ezra* 6. *Mat.* 24. 1, 2. *Mark* 13. 1. *Luke* 19.44.& 21.5.

So now the ſum and fulneſs of all things in the Covenant of life being made manifeſt, which is the Covenant wherein God eſtabliſheth his own ſeed and remnant; let all that hunger and thirſt after God for their ſouls health come unto Chriſt the light, the fountain of life and wiſdom, in whom the treaſures of life are ſet open to them that fear the Lord and wait in his light, whoſe fulneſs cannot be contained nor comprehend in any carnal or viſible things; for they are changeable, and the earth, & the things thereof waxeth old, and they are corruptible, and ſome have abuſed and Idolized many things without, and corrupted the firſt Covenant which upheld the carnal things, that in their time ſome upheld in obedience to God; but they did but ſignifie or figure forth greater things which are comprehended in the everlaſting Covenant of life and light, which cannot be comprehended nor diſcerned by the carnal mind, nor by natural men. And things unutterable doth the Lord reveal to them that walk in his way, the light of his Covenant, which the world cannot Idolize or corrupt, though outward things they may corrupt, and in no other way can the preſence of the Lord God be known, nor the life of his law and Covenant be revealed and made known, but by the light of his own Son which ſhineth in the hearts, which he that believes and walkes in is bleſſed; for he feels a living way an acceptable ſacrifice and offering which is offered by the eternal ſpirit. And now the light and ſpirit of the *Lord* Chriſt is *Gods* way wherein he will be obeyed

obeyed, worſhipped and honoured; and this is the way to the everlaſting righteouſneſs and ſalvation of God, who is the everlaſting Temple in his City, in whom his ſeed ſhall find reſt, and ſolemnity. And this is the life, the wiſdom and power which brings to ſee over all the world, and over all temporal things; and no way will pleaſe the Lord but his own way, which is his light, which *doth enlighten every man that cometh into the world*; and thus God hath given his Son for a way for a light, for his ſalvation, for his Covenant to his people, that his glory may be known and his Name may be publiſhed and known to the ends of the earth, both among *Jewes* and *Gentiles*, who thirſt after his righteouſneſs which never hath an end. Thus I have according to truth diſcribed unto the *Jewes* and profeſſors, the end of the Law of Commandments contained in Ordinances, and the end of the figures and the ſhadowes (as the Apoſtle *Paul* did to the *Hebrewes* or *Jews* of old) that were upheld in the firſt Covenant, that they that would receive life and ſalvation may ſee the way to the heavenly treaſury, and to the good things of God that will miniſter to the ſoul. But the way into new *Jeruſalem* (the City of the living God the mother of the righteous) all the workers of iniquity are out of it, and nothing that works abomination or maketh a lie; muſt enter into the City of the living *God*, and no unclean thing muſt dwell there; for the *Lord God* and the Lamb is the Temple, the light and the glory thereof, from whoſe wrath, mountains and hills cannot cover the wicked, for he is the fulneſs, and the ſum of all, whoſe preſence filleth heaven and earth, & he is infinite, incomprehenſible, inviſible, eternal, the heaven of heavens cannot contain him, who can receive or diſcern any of the ſecret council of our great God? But he that feareth his name and walketh

walketh in his light who is led by the ſpirit of light and truth, which leadeth into all truth. Holineſs to the *Lord* our God for ever; for he is in his Son Chriſt, and Chriſt is the light that enlighteneth all men and women; and Chriſt is God over all, through all, and in all, God bleſſed for ever; he is the *Alpha*, and *Omega*, the beginning and the End, the firſt and the laſt, Bleſſed are they that do his Commandments, that they may have right to the tree of life, and may enter in thorow the gates into the holy City, for without are dogs, ſorcerers, and Whore-mongers, and Murtherers, and Idolaters, and whoſoever loveth and maketh a lie; and no ſuch can enter into the City of God; but the upright, and the faithful who are clothed in righteouſneſs; and walk in their integrity, they have acceſſe into the City of *God*, and they ſhall praiſe him in the light of his countenance among the living, who have right unto the Myſteries of life and ſalvation, who know, that worthy is the *Lord* our *God* to be glorifyed, and to Reign; *Allelujah* to the moſt high for ever and ever. Amen.

This was written from the ſpirit of the Lord God.

G. W.

THE END.

ERRTA.

IN page 14. line 16. for yea r. *ye.* l. 32. f. pray. r. *prey.* p. 15. l. 20. f. commands, r. *commanded.* p. 16. l. 18. f. say, r. *lay.* p. 24. l. 15. for he. r. *the*, p. 29. l. 7. f. whether. r. *whither.* p. 34. l. 6. f. going. r. *goings.* f. from of old, *put out (from)* p. 35. (line the laſt ſave one) f. yet, r. *that*, p. 72. l. 16. *put out*, and the Levites, p. 80. l. 28. *a add* and.